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CHRISTIAN WEEKLY



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Facing New Frontiers

by V. Elving Anderson *)

A prominent scientist gives straightforward answers to such questions as: Who should receive a heart transplant?

Do genes determine human behavior? Do married couples have the right to have as many children as they wish?

Before I studied the Gospel of Luke closely, I assumed that Christ's major contribution was to answer questions. I now think that his major contribution was to change the questions.

In the story of the Good Samaritan, the initial question was, "Who is my neighbour?" Jesus never answered that question. Instead he told a story and said that the more important question is, "Am I a neighbour?"

In an age of exploding scientific knowledge and technology, the role of the Christian Church is the same as Christ's: to help phrase the questions that are really the basic ones. Scientists are now opening many new frontiers, and it is the duty of Christians to deal with the moral frontiers that are also being opened. Three of the topics being studied by the scientific world include environmental pollution, the right to life and death, and the influence of genes on human behavior. Each of these spawns many ethical questions which the Christian must come to grips with.

First then, environmental pollution. Garrett Hardin has written an article entitled, "The Tragedy of the Commons" which tells a parable that illustrates a modern problem. This is the parable:

Picture a pasture open to all. It is to be expected that each

person would try to keep as many cattle as possible on this pasture, or commons. Such an arrangement may work reasonably satisfactorily for centuries because wars and disease keep the numbers of both man and beast well below the carrying capacity of the land. But the day of reckoning finally comes.

As a rational being, each person seeks to maximize his gain. More or less consciously, he asks, "What is the utility to me of adding one more animal to my herd?" There is a plus element which is almost a plus one because he gets the gain from that animal. There is a negative element which is the result of the additional overgrazing created by one more animal. However, the effects of overgrazing are shared by all the herdsmen. The negative therefore is a very small fraction of one.

Putting these two elements together the rational herdsman concludes that the only sensible course for him to pursue is to add another animal to his herd. And another and another . . . But this is the conclusion reached by each rational herdsman sharing the commons. Therein is the tragedy. Each man is locked into a system that compels him to increase his herd without limit — in a world that is limited. Freedom in a commons brings ruin to all.

How does this relate to environmental pollution? We now have densely populated areas, and we also have a wide array of chemical products and wastes. These have created serious pollution in the air, soil, and water.

The use of DDT is one example. DDT has been extremely helpful in growing crops and in controlling pests. However, within two years after DDT was first introduced, the first DDT-resistant fly was discovered. By now there are well over 300 species of insects that have developed resistance to DDT. One strategy is to put on more DDT, but that won't help. One of my colleagues at the University of Minnesota has been growing fruit flies selected for DDT-resistance. He now has some that can crawl right over crystals of the stuff, not bothered at all.

Another problem is that DDT does not degrade readily; it stays where it is for a long period of time. Another issue is that it is volatile; it is easily spread. DDT has now been found everywhere on the surface of the earth. If someone in Germany uses DDT, some of it will get to me. We now have more DDT in our own bodies than would be permitted in meat for interstate commerce.

Some people say that these are side effects. But that word side-effects is rather interesting — it all depends upon what you count important. More recently one of the "side-effects" has been that when DDT gets into birds it acts like a sex hormone. It changes the ability of the bird to put calcium into the shell, with the result that the shells are easily broken. Some species of bird are well nigh extinct because of the "side-effects" of DDT.

Now a number of species of birds, fish, and mammals have become extinct; this is not a new problem that man has created. But I'm not sure that he has the right to deliberately bring about the extinction of some of the creatures that God has called into being. We could use other chemicals which are less toxic to other forms of life or which are broken

up more readily into harmless compounds.

Along another line, we have had the feeling in the past that when waste accumulates, we can simply throw it away. Now we realize that there is no more away. We must learn to use waste, to re-use and to recycle it. We need a strong public pressure against litterbugs, whether they be individuals or corporations.

But a number of prominent scientists are now insisting that technology alone will not solve the problem of environmental pollution. It is really a spiritual problem. Two years ago Lynn White, Jr., gave a talk on this point. He said: "Our science and technology have grown out of Christian attitudes toward man's relation to nature . . . We are superior to nature, contemptuous of it, willing to use it for our slightest whim . . . Hence we shall continue to have a worsening ecologic crisis until we reject the Christian axiom that nature has no reason for existence save to serve man . . . Both our present science and our present technology are so tinctured with orthodox Christian arrogance towards nature that no solution for our ecologic crisis can be expected from them alone."

I don't think this is a fair judgment, but I'm afraid that many of our church people might portray the kind of attitude he is talking about.

What's the answer? I see two. One is a renewal of the concept of stewardship in which we consider our natural resources as God's good gift and try to manage them in an unselfish way on his behalf. Within the church we have tended to restrict the concept of stewardship to money and abilities, but stewardship of natural resources must play a much larger role in the future.

The second is that as a society we must reduce our demands for new products and services. This may sound un-American, but it is true. For example, we have permitted projections of electric power demand to become goals. The electric company sells all-electric

heating and then says that in order to meet the demand they will have to have new atomic reactor plants. But we have not yet discovered how to solve the problem of radioactive leakage from these plants or, more seriously, in the reconstitution of the fuel rods or in the transport of radioactive materials. I think we ought to learn to live more modestly. I remember the parable of Jesus about the folly of building bigger barns, and I wonder if our society has not bought that slogan without realizing what it means. Another topic we must be concerned with is the right to life and death. Science has altered the choices available to us. For example, in the past most Protestant church groups have accepted the idea that the life of a fetus might be taken if it is necessary to preserve the life of the mother.

Medical advances have made this choice unnecessary because there is almost no case now when a pregnancy cannot be maintained. But science has provided us with a new option. It is now possible, for example, in the case of Down's syndrome (mongolism) to diagnose the nature of the fetus during its development in time to carry out an abortion.

Just ten years ago we learned that mongolism is a result of an extra chromosome. We know that in 95 per cent of the cases of mongolism there is only a small chance (about 3 per cent) of repeat in the next pregnancy. In the remaining 5 per cent, the risk of mongolism in the next pregnancy would be closer to one out of three, because two chromosomes have been hooked together. What

(Continued on page 6)

90% of the people in Russia no longer believe in . . . Communism

Very many turn to Gpd . . .
More every day . . .

A deep look into Russia today as only a Russian could see it, has been provided by the daring escape of one of Russia's most famed and widely read authors, Anatoly Kuznetsov.

Since his escape, Mr. Kuznetsov has startled many people who have thought communism was mellowing by his vivid account of what is happening in Russia today. Though a highly paid writer and famous novelist, he could not stand the "spiritual strangulation" any longer and escaped.

The information below has come from his writing since his escape.

Soviet Newspaper Admits
UNDERGROUND
RELIGIOUS RADIO
TRANSMITTERS
OPERATING
IN RUSSIA!

Isvestia Newspaper, Sunday
Supplement of Sept. 1, 1969
reports

"IN THE INDUSTRIAL
AREA OF DUNBAS, IN
TULA AND THE URALS
ILLEGAL BROADCASTS
HAVE BECOME A
VERITABLE EPIDEMIC."
Many of these are operated
by religious groups,
Kuznetsov states.

How a Christian teacher wove in the Gospel teaching that Jesus was an Astronaut from a higher civilization.

Since the Gospel cannot often be openly proclaimed, Christians are finding many ingenious ways to present the story of Christ. One of the most ingenious methods was used by a scientist-teacher by the name of Zaitsev. Zaitsev began to lecture about Christ, stating that Christ was indeed real and His accomplishments were historic and great. He taught that this wonderful teacher was possibly an "astronaut" who had come to earth as a messenger of a higher and better way of life on another planet (heaven).

Zaitsev's interpretation of Christ and His message met with a great response from the youth, who were most ready to accept the higher teachings of Christ. In this wise way, Zaitsev was able to weave in the story of Christ into his lectures to the youth. His teachings of Christ bearing a message for man from a better world received such a wide following among the youth that Isvestia, a national newspaper, had to make an attack to refute them — something it would never have done had this teaching not spread far and wide.

Kuznetsov weaves the Bible into a best selling novel in Russia

In his novel, "FIRE", which was a best seller in Russia, Kuznetsov very skillfully wove a deep spiritual undercurrent throughout the book. One of the main characters is a man by the name of Ivanov, who represents "the new Soviet man" of this generation. One of

Ivanov's biggest loves is the Bible! He has bought a thick, tattered Bible for \$33 on the second-hand market from an old man who explained to him that God exists. The "new Soviet man" explains what a wonderful book the Bible is.

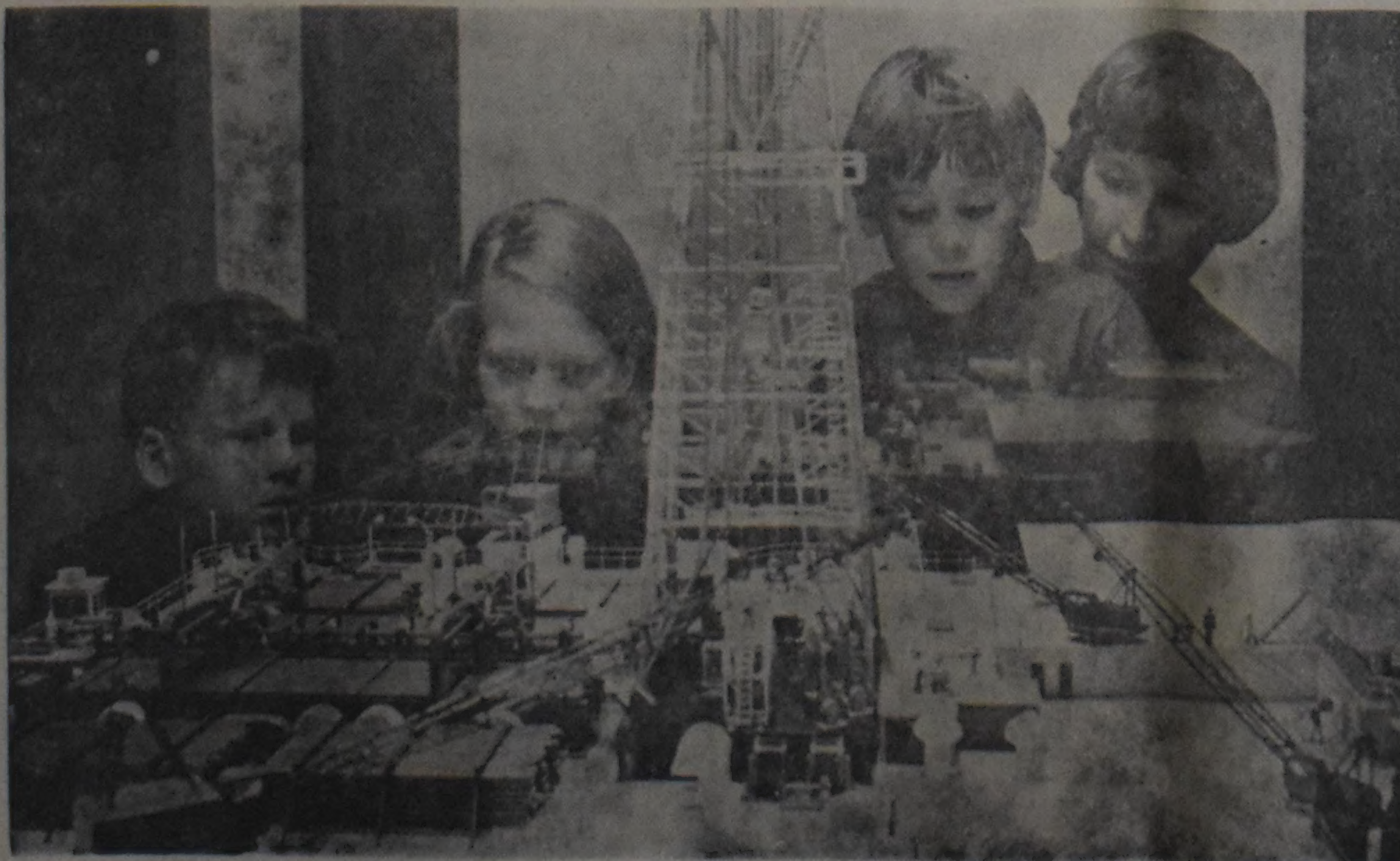
Pirates of the airwaves

Kuznetsov reports the growing number of "pirates of the airwaves". These are young Russians who have been to technical schools and have been able to build their own radio receivers and transmitters. He reports that 200 secret transmitters were discovered in the Ukraine alone in recent months and many others are being built as the young people acquire the technical knowledge to improvise and build their own receivers and transmitters.

In conclusion, Mr. Kuznetsov reports the people have become disillusioned with communism and that "VERY MANY TURN TO GOD . . . MORE EVERY DAY." The new generation is searching for an answer to fill the void. The emptiness of life under communism is the greatest preparation for the Gospel of Christ.

Let us pour into Russia the Word of God, for there it will find a responsive hearing from a people who have lived under the spiritual vacuum of communism. We have often said "nothing prepares a heart for God like living under the empty reality of communism." Now Mr. Kuznetsov, one of Russia's leading writers and a member of the young generation, escapes and confirms this is true.

(Underground Evangelism).



"IT'S REAL NEAT," claim youngsters attending opening of Ontario Science Centre. Premier John Roberts officiated at the opening of the \$30-million museum. Instead of the usual ribbon-snipping ceremony, a flash of light from a star about 1.5 billion

light years from earth beamed to a metal ellip opened the curtain to reveal centre's crest. Although two years late, the Centre was worth waiting for, and enthusiastic visitors say it's "as wonderful as Expo."

Church Announcements

CHR. REF. CHURCH

Called

- to Williamsburg, Ont., Rev. J. Wieringa of Wyoming, Ont.
- to Barrie, Ont., Rev. L. Mulder of Burlington, Ont.
- to Neerlandia, Alta., P. Kranenburg of Red Deer, Alta.
- to Conrad, Montana, G. Bieze of Taber-Vauxhall, Alta.
- by Vancouver I, B.C. (as seamen's chaplain for classis British Columbia), Rev. J. E. F. Dresselhuys of Brandon, Man.

Declined

- for Neerlandia, Alta., Rev. P. Kranenburg of Red Deer, Alta.
- for Strathroy East, Ont., Rev. P. M. Jonker of Brampton, Ont.
- Montreal, P.Q., Rev. Eugene Bradford of Berwyn, Ill.
- Winnipeg, Kildonan, Man., Rev. J. B. Vos of Chatham, Ont.

CAN. REF. CHURCHES

Called

- to Chatham, Ont., Rev. A. Tooy of Emmen (Holland).

Accepted

- to Fergus-Guelph, Ont., Rev. W. J. VanOene of New Westminster, B.C.

Declined

- Neerlandia, Alta., Rev. C. Bijl of Hilversum (Neth.).

OLD REFORMED CHURCH

Declined

- Salford, Ont., Rev. M. A. Mieras of Krimpen a.d. IJssel (Neth.).

NEW CLERK DUNDAS, ONT.

The Dundas Chr. Ref. Church has appointed Mr. Clarence Groen, Bullock's Corners, R.R. 2, Dundas, Ont. as its clerk.

BUY FROM THE PEOPLE WHO ADVERTISE IN THIS PAPER



From the Mailbox

VELIKOVSKY'S SUBMISSIONS

Dear Sir:

Thank you for your introduction to "Worlds in Collision" by Immanuel Velikovsky. I have known his works for some time and in addition to "Ages in Chaos" and "Earth in Upheaval", as mentioned by you, he also wrote Oedipus and Akhnaton, an excellent treatment on "Myth and History".

Your example on Joshua's prayer on the standing still of the Sun and Moon is a good example. If my memory serves me well, Velikovsky also relates of a similar experience in China, where a Chinese prince invokes his god, in order to chase his enemies. Accepting these various historical documents, and keeping in mind that the time difference between China and Canaan is between 6 and 7 hours, and also remembering the fact that Joshua's army marched all night before his battle at Gilgal, it was most likely early in the morning when the comet Venus (now a planet) passed by the earth and killed Israel's enemies with "great stones". It is also quite possible that Joshua noticed the unusual morning dawn, which in turn inspired his prayer for a continuity of that situation.

Far more exciting is Velikovsky's description of Israel's crossing the Red Sea, which Moses describes as "and the Lord caused the Sea dry, and the waters were wind all that night, and made the Sea dry, and the waters were divided." Velikovsky also explains the appearance of manna, which was a substance not only fed to the Israelites, but many other na-

tions survived on this food, since the sun did not shine for almost twenty years, because of the cosmic interventions. Velikovsky's submissions that the sun rose in the West prior to Israel's Exodus is, to my knowledge, a very unknown concept among our church-members.

Velikovsky made several deductions and predictions in his book "World in Collision". "Earth in Upheaval", published five years later, contains an appendix to "Worlds in Collision", which describes several of these predictions to have come true or were verified by other scientists.

For years this writer has contended that evolution (in the sense of "Ontogeny recapitulates Phylogeny") is an untenable scientific theory and an unproven scientific fact. Velikovsky's "Earth in Upheaval", as opposed to the far more fanatical book by Morrissey & Whitcombe "The Genesis Flood" is a far more documental and convincing book.

I urge all University students, and high school students as well, who still are caught in the synthetic dualism between creation and Evolution, to buy these books (95¢) and to read them carefully.

Finally, the editor expressed the wish to find some one in the near future who could comment on these books with more authority. Perhaps Dr. Harry VanderLaan (now at the University at Leiden, Holland) could be persuaded to both study and relate his findings of Velikovsky's books to the Calvinist-Contact.

Wilt E. Blaak, London, Ontario.

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(Committee 1945-70)

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Medical Advise

Kidney Stones

QUESTION: Recently one of our family members had an attack of kidney stone. What can be done to prevent further attacks?

ANSWER: Pain due to kidney stones is severe. It can be so severe that the patient collapses. It comes in waves and the onset is very sudden. As a rule it starts in the back, below the ribs; from there it spreads to the front and radiates down to the penis and thigh on the affected side.

The formation of kidney stones (or urinary calculi) is promoted by many factors. Infection is often found. This has to be eradicated otherwise calculi almost certainly will reform. Dehydration plays a role. More patients suffering from kidney stones are seen in hot summer months than during the winter. Immobilization has to be kept in mind. In patients confined to bed for a long time a certain degree of bone demineralization takes place. As a result more calcium is presented to the kidneys and there is more chance for stone formation. Several diseases can cause kidney stones. One of them is hyperparathyroidism. The parathyroid glands regulate our calcium metabolism. A hypersecretion of these glands eventually will lead to a raised calcium level in our blood and this in turn may result in kidney stones. Gout is another disease to be considered. There are some more but these two are the most common ones. Whenever such an abnormality is found it should be treated properly so that further formation of stones can be prevented.

A patient who has his first acute attack of pain is as a rule brought to the Emergency Department. After the doctor has made

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up his mind, has made the diagnosis, morphine or demerol is given to relieve the pain. Then X-rays are taken to determine the size and location of the stone. A decision has to be made as to the treatment of this particular stone. There are three possible ways of action. You can wait for the stone to pass on his own accord. An instrument can be introduced to manipulate and withdraw the stone. An open operation can be performed. The decision depends on such questions as: How large is the stone? Where is it located? How long has it been there? Is there an infection as well? Is the other kidney in good shape? How is the patient doing? When the stone is removed one way or the other the doctor has to find out if there is an infection or another disease that has to be treated. More tests have to be done to find the underlying cause.

Naturally our reader would like

to prevent any further attacks. What can the patient do? The key answer is: DRINK. Drink as much as you can. The kidneys literally have to be washed out by an increased urinary flow. If possible the patient should drink about 4000 cc per day. Someone has suggested to start the day with 20 pennies in one pocket and transfer one for each glass of water taken, until at the end of the day all are in the other pocket. It is agreed upon that this is probably the single most valuable measure a victim can take.

This goes of course without saying that other factors should be kept in mind as well. Urinary infections should be attended to promptly. Other underlying diseases have to be treated. In certain cases a special diet will be recommended. All these things however are more or less for the attending physician to decide. It is up to the patient, it is up to you, to drink and drink and drink.

Dr. J. Van Belle.



LOVES HIS BUBBLE BATH—One of three baby tigers at the zoo's animal nursery in Phoenix, Ariz., Kipling likes his semi-monthly bubble bath so much it takes two attendants to get him out of the tub.

DATA CENTRE

- October 27 Meeting National Committee "Dutch-Canadian 1945-70" in Credit Union Building, 35 Tisdale Ave. S., Hamilton, 8 p.m.
- October 29 Opfieriing fan it Fryske stik "De Rikeling" yn Jarvis, Ont.
- October 31 Edmonton city-wide Reformation Day Rally at 8.00 p.m., Robertson United Church. Speaker: Drs. J. C. Vander Stelt, Sioux Center, Iowa, on "Christian Involvement".
- November 1 Opfieriing fan it Fryske stik "De Rikeling" yn Hamilton, Ont.
- November 5 De tonielgroep fan Jarvis komt yn Strathroy mei it Fryske blyspul "De Rikeling". Colborne Public Skoalle.
- November 7 Opfieriing fan it Fryske stik "De Rikeling" in de Toronto District Chr. High School, Woodbridge.
- November 7 Film "De Stem van het Water", Guelph, Ont., Chr. Ref. Church.
- November 8 Film "De Stem van het Water", Hamilton, Ont., Delta Collegiate.
- November 13 Dr. B. Zylstra will speak in the Chr. High School, Hamilton. Topic: "The MacKay Report", 8 p.m.

★ ★

The first meeting of team "A" of the A.A.C.S. DISCOVERY I-program "Explorations in Contemporary Living" will be held at 8:00 p.m. in the following communities (speaker for all communities Dr. A. H. DeGraaff on "Family Breakdown"):

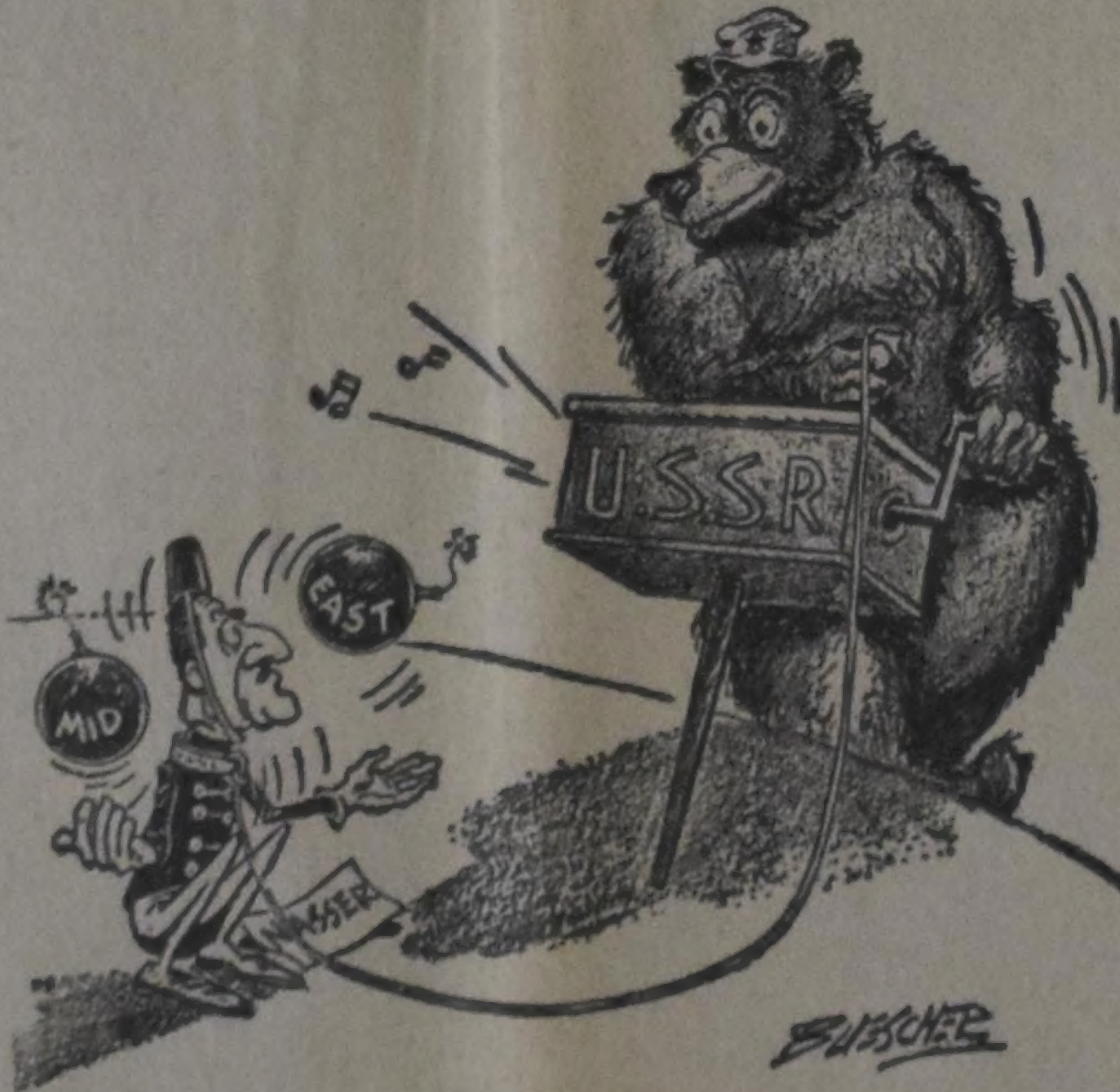
- October 30 Grace Christian Reformed Church, 1580 McCowan Road, Agincourt (Toronto).
- November 7 Calvin College Seminary Auditorium, Grand Rapids, Michigan.

★ ★

The first meeting of team "B" will be held at 8:00 p.m. in the following communities (speaker Dr. Bernard Zylstra on "Family Breakdown"):

- October 29 Knox Presbyterian Church, 3704 - 37 St. S.W., Calgary.
- November 4 Christian Reformed Church, 661 Agnes Street, Victoria.
- November 5 Port Arthur/Fort William (see local bulletin for location).

BARE FACTS



If you like to give your teens a very exciting and refreshing book, CHRISTIAN though not 'preachy', so give them:

"VITO'S ESCAPE"

by S. VANDER LAND

(Beautifully translated by Marian Schoolland)

"HIGHLY PRAISED . . . BUT . . . LOWLY PRICED (Only \$2.50).

P.S. — For your little ones we still have SIX (6) VANDE HULST-books:

'Better Than Anything Else's price is only \$1.— (you can also find the Christmas story in it), but "The Secret in the Box" and the other four (4) sell for one buck and two bits (\$1.25 is okay to me).

By the way, "Tomorrow Will Be Sunday" (second edition) is completely sold out!

I think, that's about all. Just one thing, YOU want to know my name, don't you? Well, that's

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HET DOEL

De stad Ephese was ten tijde van de apostel Paulus maar niet een achteraf dorpie. Men kan gerust zeggen, dat het de belangrijkste stad van de Romeinse provincie Azië was. In Ephese moest men zijn voor cultuur, handel, politiek en religie. Naar schatting woonden er 250.000 mensen. Dat was voor die tijd een groot aantal.

Nu is het een ruïne. De haven (of liever wat eens de haven was) is dichtgeslipt en ligt nu zeven mijl uit de kust. Eens was Ephese toonaangevend. Het was een groot export centrum aan het einde van de Aziatische karavaanroute met een natuurlijke haven voor de vaart naar Rome. Een prachtige 70 voet brede straat met aan beide zijden grote kolommen, liep door de gehele stad. In Ephese klopte het leven. Daar kon je van alles genieten en van alles meemaken. De stadssecretaris was niet voor niets ongerust dat er een oproer zou uitbreken vanwege de godin Diana, die naar de kroon gestoken werd door het evangelie dat Paulus predikte. Stel je voor: een oproer in Ephese. Dat kon immers niet. Daarvoor had de stad een te goede reputatie.

Het is heel opmerkelijk, dat Paulus aan die kerk in die stad zijn brief begint met een korte uiteenzetting over de . . . uitverkiezing. Als men die brief aandachtig leest, is het duidelijk hoeveel nadruk de apostel op dit "dogma" legt. Temidden van al die cultuur en al die bedrijvigheid vertelt Paulus die mensen, dat zij vooral de uitverkiezing in het oog moeten houden. Luister hoe hij het zegt:

"Gegzegd zij de God en Vader van onze Here Jezus Christus, die ons met allerlei geestelijke zegen in de hemelse gewesten gezegend heeft in Christus. Hij heeft ons immers in Hem uitverkoren vóór de grondlegging der wereld, opdat wij heilig en onberispelijk zouden zijn voor zijn aangezicht. In liefde heeft Hij ons tevoren ertoe bestemd als zonen van Hem te worden aangenomen door Jezus Christus naar het welbehagen van zijn wil, tot lof van de heerlijkheid zijner genade, waarmee Hij ons begnadigd heeft in de Geliefde."

En na op de verlossing gewezen te hebben vervolgt Paulus:

". . . om, ter voorbereiding van de volheid der tijden, al wat in de hemelen en op de aarde is onder één hoofd, dat is Christus samen te vatten."

Dat is verheven taal. Maar waarom nu juist dit tegen de mensen van Ephese gezegd?

Welke uitleg men hieraan ook geven wil, het is wel zeker dat Paulus die mensen in Ephese op het hart wilde binden, dat zij zich van hun positie goed bewust zouden zijn. Natuurlijk behoeften zij het goede van Ephese niet over het hoofd te zien, maar weet u waar het allemaal op uit loopt? Weet u wat het doel van alles is? Dat al wat in de hemel en op aarde is onder één hoofd, dat is Christus, samengebracht zal worden. Daar gaat het om. Daar ging het in Ephese om en daar gaat het in Canada om. En daarvoor zijn de mensen van Ephese van VOOR de grondlegging der wereld uitverkoren. En daarvoor zijn de gelovigen in Canada, in Amerika, in Nederland, en in heel de wereld van VOOR de grondlegging der wereld uitverkoren. Voor dat doel. Daarom geven wij en daarom geloven wij. Zo heeft God het bedoeld.

Mijn leven heeft geen doel en mijn actie heeft geen doel buiten DIT plan van God om.

Dat geeft aan ons leven wel een uitzonderlijk groot perspectief. Mag ik daarvoor leven? Voor dat doel?

Ja, dat mag. Of liever, dat moet. Er is geen ander doel in het leven van een christen. Het doel van een christen is God en Gods plan. Dat is het wezenlijke van leven.

En dit is heus niet eenvoudig. Er was genoeg in Ephese wat de aandacht trok, genoeg om van te genieten, genoeg om deel van uit te maken. En tegen deze mensen van Ephese zegt Paulus: houdt dat doel goed in de gaten. Het gaat om die verkiezing, om Gods plan met jullie. Dat is de reden van je bestaan. Zo heeft God het van eeuwigheid bedoeld, daarvoor heeft Hij van eeuwigheid het oog op je geslagen. Om voor Hem te leven, om Zijn medearbeider te zijn, zodat alles onder één hoofd, Christus, samengevat zou worden.

En Paulus zou vandaag tegen ons precies hetzelfde zeggen. Als je morgen in de fabriek staat, of voor de klas, of achter de stove om eten te koken, of dat je een preek maakt, of naar een concert gaat, of wat je ook doet, zou Paulus zeggen, denk er om dat er maar één doel in je leven is, één doel waarvoor God je van VOOR de grondlegging der wereld heeft uitverkoren. Het gaat, wat je ook doet en waar je ook woont, het gaat om de voorbereiding van de volheid der tijden om het onder één Hoofd te brengen. Niet alleen maar de hemel, waar je later naar toe hoopt te gaan, maar alles in de hemel en op aarde. Het ganze heelal, alles wat er bestaat wordt eens onder één Hoofd, Christus, gebracht. Het is niet voor te stellen van welk een enorme omvang dat plan is, maar voor een christen wordt het nog grootser te weten, dat hij in DAT plan medearbeider mag zijn.

D.F.

Hoe sterk is de Evolutie Theorie?

door JOHN BOSGRA

Het woord "evolutie" wil zeggen: opklimming, ontwikkeling. Wij komen het woord ook wel in andere betekenissen tegen. Als bijvoorbeeld mensen, dieren en planten van het beginstadium tot vol groeien, wordt dit ook wel evolutie genoemd. Maar dit is toch niet wat onder evolutie wordt verstaan. Duidelijkheidshalve willen wij er op wijzen, dat er vier soorten evolutionisten zijn, mensen dus die menen, dat alles door langzame ontwikkeling tot stand komt.

1. De atheïsten, die zeggen dat er geen God bestaat en dat alle leven zich uit de eeuwige stof (materie) heeft ontwikkeld.

2. De Deïsten, die menen dat God de materie schiep, maar ook de drang van het eerste protoplasma, en dat God dit eerste begin van leven aan zichzelf overliet om zich te ontwikkelen.

3. De Theïsten, die geloven in een Schepper, die iedere soort van leven heeft ontwikkeld uit een lagere vorm.

4. De Agnostici, die zeggen, dat een mens niets kan weten omtrent het bestaan van een God of omtrent dingen buiten de menselijke ondervinding.

De idee van de evolutie-theorie is in het geheel niet nieuw. De Griekse wijsgeer Aristoteles kunnen wij de vader van de theïstische evolutionisten noemen. Niettegenstaande het feit dat hij leefde in een tijd dat het geloof in een veelgodendom algemeen was, kwam hij door diep denken tot de conclusie, dat er één God moest zijn, en dat die ene God ook het begin van alle soorten leven geschapen moest hebben.

De vader van de evolutie-leer is echter Charles Darwin, die de evolutie-theorieën te boek stelde.

Charles Darwin was een zoon van een Engelse predikant en is zelf ook opgeleid voor het ambt van dienaar des Woords. Omdat bekend was dat hij veel gevoel had voor natuurkunde en geologie, werd hem een onderzoekingsreis rond de wereld aangeboden. Deze reis duurde vijf jaar. Gedurende deze reis zag Darwin veel dingen in de natuur, die hem aan het denken brachten. In plaats van zich door de bijbel te laten leiden, trachtte Darwin met zijn verstand tot in het diepste van de geheimen door te dringen. Aanvankelijk aarzelde hij om zijn denkbeelden te boek te stellen, maar omstreeks het midden van de vorige eeuw ging hij hier toch toe over. Volgens zijn eigen getuigenis nam zijn geloof in een Schepper van alles wat leeft en bestaat gedurig af, zodat het tenslotte helemaal wegstierf. Vandaar dat zijn vrees voor verzet van de zijde der kerken niet ongegrond was. Toen zijn denkbeelden gepubliceerd werden was dan ook het protest van de zijde der geestelijkheid niet gering. Echter door verval en slaptie in het geestelijk leven van velen, waardoor de laatste helft van de vorige eeuw gekenmerkt wordt, vonden Darwin's theorieën ingang en een vruchtbare bodem in Frankrijk. In het groot kwamen Darwin's theorieën hierop neer, dat alle leven op aarde zich door uitwendige omstandigheden en selectie uit een lagere vorm ontwikkeld had en dat tenslotte ook de mens uit dit proces te voorschijn is gekomen. Natuurlijk moest men hierbij denken in termen van duizenden en wellicht miljoenen jaren. De Franse geleerde Lamarck maakte een schema (heel willekeurig) hoe dit proces zich ontwikkeld had — Pulpipen, Cartisen, Wormen, Molusen,

Spinnen, Vissen, Reptielen, Vogels, Paarden, enz. komen in dit schema voor.

Tegen deze "beestachtige" afkomst hadden vele mensen toch wel bezwaar. Anderen daarentegen, die niet in de bijbel en in God geloofden, meenden dat het "ei van Columbus" was gevonden, hoewel er geen bewijs voorhanden was.

De Franse geleerde Girard meende een bewijs gevonden te hebben door proeven met zeekrabben. De Duitse wetenschapper Weismann toonde echter aan, dat de proeven van Girard van nul en gener waarde waren. Maar zo is het in heel de geschiedenis van de evolutie gegaan. Wat de een voor zeker hield, werd door een ander fel bestreden. Niettemin maakten Darwin's theorieën opgang en omdat men niets beters had aan te bieden, werden zij op vele scholen als de enige oplossing betreffende het ontstaan en de oorsprong van het leven op aarde, aan de leerlingen doorgegeven.

Er gebeurde echter iets, dat de aanhangers van Darwin deed verstommen.

In de eerste plaats vond de wereldberoemde natuurkundige, de Nederlander (prof.) Hugo de Vries uit dat veranderingen in planten en dieren nooit plaats konden vinden door omstandigheden van buiten af, maar dat deze veranderingen of mutaties in planten, dieren en mensen steeds plaats vindt door krachten, die in de lichaamscellen aanwezig zijn en dat nooit door deze veranderingen de ene soort in een andere soort kan overgaan. Een aardappel blijft een aardappel, een appelboom een appelboom, een koe een koe, een aap een aap. Verder vond deze geleerde uit dat

overlevings-eigenschappen aan vaste wetten gebonden zijn: de erfelijkheidswetten. Deze wetten bewijzen in het kort dit: als men dit kruist met dat, als men b.v. rode erwten kruist met niet rode erwten, dan men dan zeker weet wat men krijgt. Of als men b.v. rode en zwarte koeien paart, dan weet men dat men dominerend zwarte koeien krijgt, tenzij van vroeger roodhaars-eigenschappen in de zwarte koe of stier aanwezig waren.

Deze wetten heeft men later genoemd de Erfelijkheidswetten van Mendel, omdat later bleek, dat een Oostenrijkse monnik al eerder hetzelfde uitgevonden had. Na de ontdekkingen van prof. de Vries lag in feite Darwin's theorie tegen de vlakte. Allereerste geleerden en serieuze mensen van vandaag doen dit evenmin, omdat ze erkennen moeten: wat het uitvinden van de oorsprong van het leven betreft zijn wij nog nooit een stap verder gekomen. Verder is het wel zeker, dat indien Darwin in zijn tijd met de vindingen van de erfelijkheidswetten van de Vries en Mendel bekend zou zijn geweest, hij zijn denkbeelden nooit te boek zou hebben gesteld. Deze vindingen zijn van de zijde van de ongelovige wetenschap wel genegeerd, maar ze zijn daarom moeilijk te weerspreken.

Men moet echter niet denken, dat men van de zijde van de evolutionisten stil zat. Een hele rij van mannen van naam op dit gebied, zoals Cope, Haldane, Fisher, Wright, Dubois, van Koeningswold, Black en Weidenreich, Dart en Brown, enz. gingen door met onderzoekingen. Meest ging het er om een schakel te vinden tussen de primitieve aapman en de mens. De zogenaamde Java-man, Pekingman, Heidelbergman en Afrika-man waren daarvan het gevolg. Vaak vond men niet meer dan een stukje van een schedel, dat aan een ander stukje geplakt moest worden en vaak moest men dan de rest ertbij denken. En als men dan op Java b.v. op 50 voet afstand van zulk een schedelstuk ook een menselijke voet vond, meende men toch dat men op grond daarvan een oermens (primate) kon produceren. Als wij er nu nog bij vertellen, dat zulke beenderen (of fossielen) soms vier voet diep in de rivierbank, dus ongeveer in de waterlijn gevonden werden, dan moet er toch wel iets scheef zijn om dan in termen van miljoenen jaren te denken. Aangezien alle stoffen, ook beenderen, aan bacterie-werking, verrotting en andere natuurkrachten onderworpen

(Vervolg op pag. 4)

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HOE STERK IS DE EVOLUTIE THEORIE?

(Vervolg van pag. 8)

zijn, is het zelfs de vraag of men van duizenden jaren spreken kan, tenzij fossielen in rotsen gevonden worden, waar geen bacteriewerking en verrotting voorkomt.

Dat er vroeger een soort aapmens geweest zou zijn, leidde men niet alleen af uit het feit, dat resten van beenderen gevonden werden, maar eveneens uit het feit dat eenvoudige werktuigen ontdekt werden, zoals knotten van boomstammen, primitieve korven gemaakt van takken, die dooreengevlochten waren met lang gras of andere stoffen, waarmee voedsel bijeengebracht kon worden.

Nu heeft een Engelse geleerde, Dr. Leaky, bijna geheel zijn leven in zijn vakanties, onderzoekingen verricht in Oost-Afrika. De laatste jaren deed hij dit met zijn vrouw en twee zoons. De Leaky's leefden dan midden in de natuur en omringd door wilde beesten. Zij hadden een paar honden bij zich om de wilde dieren op een afstand te houden. Hier in de ongerepte natuur had Dr. Leaky niet alleen gelegenheid zijn opgravingen te doen, maar kon hij tegelijkertijd ook studie maken van de ongetemde dierenwereld. Hij vond nu uit, dat de bovengenoemde primitieve gereedschappen niet werden gemaakt door oermensen, maar door apen. Verder leverde voor deze geleerde zijn opgravingen dit resultaat op, dat mensen niet van apen afstammen, maar dat van de vroegste tijden af mensen en apen naast elkaar hebben geleefd. Dit verklaarde Dr. Leaky kortgeleden voor een grote vergadering van geleerden en studenten van de University of Southern California. Daar verklaarde Dr. Leaky dat na zijn ontdekkingen wij de theorie, als zou de mens van de aap afstammen, niet meer kunnen vasthouden.

Ook met het tijdschema van duizenden jaren en miljoenen jaren moet men wel erg voorzichtig zijn. Daar zijn ook nog wel eens bokken mee geschoten. Zo vond men in een rivier delta dicht bij New Orleans in de staat Louisiana een menselijk skelet. De ouderdom van dit skelet werd getaxeerd op 57.000 jaar. Later werd een stuk hout gevonden bij Port Jackson op groter diepte. Dit stuk hout bleek afkomstig te zijn van een Kentura boot. Daardoor schrompelde de ou-

derdom van het gevonden menselijk skelet van 57.000 in tot 200 jaar of nog minder. (Prof. Rehwinkel).

Een Engelse geleerde stelde een tijdschema vast van de ouderdom van de rotsen en aardlagen, die op verschillende plaatsen gevonden worden. De ouderdom van deze aardlagen werd bepaald, uitgaande van de gedachte, dat de jongere dieren zich uit de oude hebben ontwikkeld. Zo stelde men vast dat schelpdierjes 900.000.000 jaar oud waren, kikkers en lagere reptielen 600.000.000 jaar, reptielen van hogere orde 500.000.000 jaar, dan vervolgens dieren en dinosaurus van hogere orde en tenslotte mammoeten en de aapmens 10.000.000 jaar. Later hebben geologen echter vastgesteld, dat de oudste rotslagen over grote oppervlakten boven liggen, en de jongste onder. Hieruit zou men de theorie kunnen afleiden, dat dieren van de lagere orde zich hebben ontwikkeld uit dieren van de hogere orde.

Het is geen wonder dat Dr. Ruth Moore aan 't einde van haar boek schreef: "In het licht van de nieuwe vindingen moet veel dat tot nu toe geleerd werd omtrent mens en ontwikkeling, teruggenomen worden. Boeken moeten opnieuw geschreven worden. In verband met

de nieuwe tijdsteden en nieuwe opgravingen moet de evolutie-theorie worden herzien." Zij spreekt daarbij de hoop uit, dat eenmaal de steen der wijzen gevonden zal worden.

Die hoop zal wel niet in vervulling gaan, want buiten de bijbel heeft nog nooit iemand de oorsprong van het leven kunnen vinden. Onlangs schreef Dr. Duana T. Gish in "The Banner": "De fossielen in de rotsen echoën de proclamatie van de bijbel: God schiep . . ."

Maar, zullen sommigen misschien vragen, hoe komen die overblijfselen van mens, dier en plant in de rotsen of soms diep in het grint? Anderen zullen vragen wat te denken van de grote dieren zoals dinosaurus, tyrannosaurus, Edmontosaurus, enz., die er vroeger wel waren en waar wij nu slechts overblijfselen van vinden? Wij kunnen hier nu niet verder op ingaan, maar zeer verhelderend wordt daarover geschreven in het boek van prof. Rehwinkel, "The flood in the light of the Bible, Geology and Archeology". Dit is een levenswerk van deze geleerde en is zeer geschikt voor jong en oud, die met het vraagstuk van de evolutie worstelen. In enkele jaren heeft dit boek reeds zijn elfde druk beleefd.



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tractive than any of the previous series outstanding. Consequently investors are well advised to switch into the 1969 Canada Savings Bonds. However, one should make sure not to do it before the 1st November in order to be entitled to a full month interest on the older bonds.

J. P. Versveldt, M.A.

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door S. P. Akkerman

HOOFDSTUK 10

De volgende middag treden de verloofden op het kazernplein aan. Het zijn er wel een paar honderd. Een sergeant stelt zich voor de grijs-groene troep op en schalt door de stille middag: "Geef acht!!!" De soldaten reichten de ruggen, Stram in de houding staan ze. "Voorwaarts!! Mars!!!"

De troep zet zich in beweging. De zware schoenen klappen op de straat. Siebe stapt er tussen. Ziezo, de eerste etappe van de reis naar huis.

Bij het station moeten ze wachten. Ze mopperen en kankeren: "Waarom kunnen wij niet zelf naar de trein gaan? Waarom moeten ze ons brengen als kleine kinderen?"

De sergeant verheft zich op zijn tenen. "Koppen dicht daar . . ."

Met een half uur is de trein er. Nu mogen ze zien plaats te vinden. Het is hen toevertrouwd.

Siebe zit in een hoekplaatsje . . . hè . . . hè . . . hè. Daar gaan ze dan. Naar huis. De trein snelt naar het noorden . . . naar Friesland.

Als hij bij het huis van zijn ouders aankomt, schijnt de zon over het beboomde erf. Vader is bezig de paden aan te harken. Willem zit tegen de muur een boek te lezen. Andries zet een wiel aan de luchtbandenwagen en Jetse is met de trekker bezig.

Vader zet de tuinhark tegen de muur, als hij Siebe het erf op ziet komen.

"Ha, ha, Siebe, ben je er ook weer eens?" Siebe drukt even slap de toegestoken hand . . .

"Ja, het was heet in de trein," zegt hij

en loopt meteen door naar het huis. In de kamer, waar zijn moeder en Lies hem begroeten, fleurt hij wat op.

"Hè Siebe," zegt Lies, "blij dat je er bent. Je wilt zeker ook wel eens onder de krijgstucht vandaan."

Siebe strekt zich behaaglijk uit in een hule stoel. "Nou, dat dacht ik."

Moeder schenkt thee. Siebe steekt er een sigaret bij op.

"Nog wat plezier in dienst?" vraagt Lies.

"Hou er over op, altijd hetzelfde. Ik zal blij zijn als het er opzit . . . Andries nog altijd verkerend met de dochter van die heidevent?"

"Nou . . . heidevent," zegt moeder.

"Nou ja, die vent daar van achter Oude Horne. Hoe bestaat het . . ."

"Begin er maar niet over tegen Andries," zegt moeder.

"Waarom niet?"

"Ach, dat geeft maar heibel."

Siebe broemt wat en steekt alweer een sigaret op.

Bij het avondbrood zijn ze allemaal bij elkaar. Blomhuis vouwt de handen. Hij bidt en draagt hen allen op aan de genade van de Heer van hemel en aarde . . .

Onder het eten leven de gesprekken op. De plagerijen ook, want dat kunnen ze in huize Blomhuis, al kan de een er beter tegen dan de ander.

"Vertel eens wat uit dienst, huzaar," zegt Willem.

Maar Siebe maakt er niet veel van. Wat moet hij vertellen? Het bierfeest van gisteravond misschien? Hij weet zelf niet waarom en broemt maar zo'n beetje.

"Helemaal geen plezierige landsknecht," zegt Willem. "Nee, dan bij ons op school.

Daar was een jongetje dat me vroeg, vertelt u vandaag weer van Noga, meester? Maar hij bedoelde Noach . . ."

Daar lachten ze allemaal om. Zelfs Siebe glimlacht.

Na het broodeten gaat iedereen zijn eigen weg. Siebe gaat op een fiets naar het dorp. Jetse rijdt op de motor het erf af . . . naar Akke. Andries neemt een boek. Willem gaat

nog wat leren. Daar schijnt hij niet mee te kunnen ophouden.

Lies neemt straks ook de fiets om naar het dorp te gaan.

Blomhuis en zijn vrouw zitten op de bank voor het huis. Op deze septemberavond is het nog volop zomer. Blomhuis rookt een pijp . . . en kijkt over de vredige landen. Zo zaterdagavonds komt een mens toch een beetje tot zijn rust. Vóór-sabbath, zei zijn grootvader vroeger. Ach ja, dat is al lang geleden. Toen drukten de mensen zich anders uit. Waren ze waarschijnlijk ook anders . . .

"Waar hangt die Siebe nu de hele avond uit?" vraagt hij aan zijn vrouw.

"Siebe? Die is natuurlijk naar zijn kameraden. Hoezo?"

"Nou, als hij zo'n lange week weg is geweest, dacht ik dat hij wel eens wat bij ons kon blijven . . . Je ziet de jongen maar nauwelijks . . ."

Vrouw Blomhuis lacht even. "Ik weet het niet, Sikke, maar jij begrijpt de jeugd slecht. Zat jij vroeger bij je ouders in huis op zaterdagavond?"

"Ik? Nou dat geloof ik niet. Maar ik ben ook niet in dienst geweest en dus was ik altijd thuis . . ."

"Maar als je wel in dienst was geweest, geloof ik ook niet, dat je thuis was gebleven . . ."

Blomhuis broemt zo'n beetje. "Als hij morgen vroeg maar niet in bed blijft, in plaats van naar de kerk te gaan," moppert hij.

"Wij zullen wel eens zien. En zo'n jongen wil ook wel eens uitslapen . . ."

"Uitslapen. Mens, wij zijn altijd veel vroeger op dan hij. Wat moeten wij dan?"

"Jullie zijn niet in dienst," zegt ze, "maar thuis, en dat maakt een groot verschil."

"Dat zeg jij tenminste . . . Ik hoop niet dat hij morgen in bed blijft . . ."

"Ik ook niet," zegt ze kalm.

Ook op zondagmorgen is het op de boerderij een drukke bedoening. Melken moet doorgaan, zondag of geen zondag . . . oorlog of vrede. Zelfs toen de Duitsers in 1940 ons land binnenvielen, zaten de boeren te melken.

Dus wordt er bij Blomhuis gemolken. Gelukkig met de machine, dat gaat vlugger.

Na het melken gehaast brood eten, en dan kleden voor de kerk.

Blomhuis en zijn vrouw gaan op de fiets, Lies blijft thuis. Jetse op de motor. Andries achterop. Willem op de brommer. En Siebe?

Blomhuis heeft al drie keer aan de trap geroepen. "Siebe, kom eruit, het is meer dan tijd." Maar als hij en zijn vrouw weggrijpen, is Siebe nog niet te zien . . .

De kerk loopt vol. Blomhuis zit in de ouderlingenbank. De dominee spreekt de zegen uit . . . Dan is er nog een late kerkganger: Siebe in zijn uniform glijpt de achterste bank in. Het is Blomhuis een pak van het hart.

Dominee geeft een vers op. Het orgel speelt. De gemeente zingt. Toch altijd machtig mooi, zo'n zingende gemeente. Ouden en jongen. Oude Jaring van het Krompad, die alleen is blijven wonen toen zijn vrouw verleden jaar stierf, zingt met overgave . . .

Atse Vrijburg, die zo onbeheerst achter de koeien kan schreeuwen met zijn forse stem, zingt. Klaas Winkelman, die de zaak heeft laten verbouwen en hele verhalen kan ophangen over drie soorten vermicelli, zingt. Ze zingen allemaal.

"k Zal met mijn ganse hart uw eer Vermelden Heer U dank bewijzen . . ."

Andries Blomhuis zingt ook mee. Maar met gemengde gevoelens, want zijn meisje Sjoeke Trapper zal nooit zo zingen. Hij is er niet in geslaagd haar mee naar de kerk te krijgen. "Och, dat kan nog wel eens . . ."

En Trapper zal ook nooit een psalm zingen. "Ik heb geen behoefte om naar de kerk te gaan . . ."

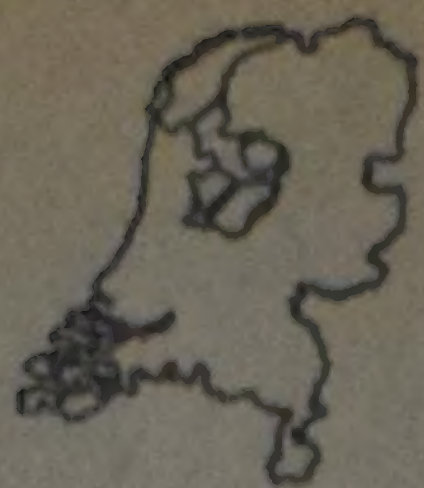
Het is Andries een bron van verdriet . . .

Hij wilde zo graag Sjoeke en Trapper met zijn vrouw er ook bij hebben. Want het zijn zulke eerlijke en gulle mensen . . . maar dat ze niet geloven . . . Hij moet er maar niet aan denken. Toch zingt hij mee:

"Ik zal mij buigen op uw eis . . ."

(Wordt vervolgt)

Beelden van
en uit
NEDERLAND



ZONNIG OKTOBER

Tussen hoop en vrees, zo beleefden we de dagen na de geboorte van prins Constantijn, het derde kind van prinses Beatrix en prins Claus. Ademhalingsmoeilijkheden traden op, waardoor plaatsing in een couveuse noodzakelijk werd. De toestand scheen zorgelijk te zijn toen verder herstel uitbleef, maar gelukkig, intussen is verbetering ingetreden en mag gehoopt worden, dat de vlaggen, zo vrolijk wapperend tegen de blauwe herfstlucht, niet nogmaals — maar dan halfstok — zullen worden uitgehangen.

De berichten over de moeder zijn goed, hoewel niet uitbundig. De geboorte vond ook nu, evenals vorige keren, in het academisch ziekenhuis van Utrecht langs operatieve wijze plaats.

In de naamgeving demonstreert zich de "nieuwe" tijd, die weinig waarde hecht aan traditie. Voorzover wij weten zal men in de Nederlandse geschiedenis moeilijk een Constantijn kunnen aanwijzen, die een uitspringende plaats innam, of het moet zijn de dichter Constantijn Huygens, die tevens in de jaren 1661—1665 in Frankrijk de rechten der Oranjes op het prinsdom Oranje, dat Lodewijk XIV in bezit genomen had, met verve verdedigde. Maar wat is in een naam? Te hopen valt, dat moeder en zoon spoedig en gezond weer bij man en de twee oudere broertjes op Drakensteyn terug mogen zijn.

Ik vermoed dat Koningin Juliana, die met haar gedachten in het academisch ziekenhuis zal zijn geweest, steelsgewijze wel eens even naar de samenvattingen van de algemene beschouwingen in de Tweede Kamer heeft gezien. Immers, een botsing tussen het Kabinet en de meerderheid van de Tweede Kamer over de belastingvoorstellen scheen niet uitgesloten. Als dat conflict zou uitgroeien tot een crisis, rest op H.M. de Koningin de plicht haar raadslieden om advies te vragen en een kabinetformateur aan te wijzen.

Minister-president De Jong had verklaard, dat er geen alternatief

was. Hij betreurde het zelfs, dat de oppositie daardoor niet effectief kon optreden. De minister van Binnenlandse Zaken had zich tot een interview laten verleiden en een strakker beleid van het Kabinet tegenover de Kamer, op grond van het gemis van een alternatief, aangekondigd.

Deze uitspraken bracht de heer Den Uyl, de voorman van de P.v.d.A., op toeren. Er is wel een alternatief, zei hij, n.l. tussentijdse verkiezingen. En de leider van de A.R.-fractie viel hem daarin bij. Nogal bijtendig verklaarde de heer Biesheuvel, als het Kabinet die lijn gaat volgen is het met zijn ministerieel bestaan spoedig gedaan.

De minister-president liet zijn minister van Binnenlandse Zaken, die wegens ziekte niet aanwezig was, in de steek, door op samenwerking en overleg met de Staten-Generaal alle nadruk te leggen.

Het Kabinet kwam dan ook op tal van punten de Kamer tegemoet. De aanvankelijke verhoging van de B.T.W. (omzetbelasting, vergelijkbaar met de Canadese sales tax, maar dan in de prijzen reeds verdisconteerd) die 1 januari 1970 moest ingaan, uitgesteld tot 1 juli 1970, daarna tot 1 oktober 1970, is voor 1970 nu geheel afgeschreven.

Om het "gat" te dekken, door mindere opbrengst, wil de minister van financiën de terugbetaling van de omzetbelasting op de voorraden uitstellen, wat de lasten op het bedrijfsleven, speciaal op de kleine ondernemer en de middenstand verzwakt. Dit punt en de hoogte van de inflatie-correctie bleven de twee punten, waarover de A.R.-fractie met het Kabinet blijft verschillen. De Regering wil de f 900 miljoen verlaging op de loon- en inkomstenbelasting verdelen over 1/2 en 1/3 in de jaren 1970 en 1971, de heer Biesheuvel over de beide jaren elk voor de helft. De beslissing daarover valt uiteindelijk 18 november a.s. bij de behandeling van de desbetreffende wetsontwerpen. Een maand tijd dus

om te overleggen. De heer Biesheuvel, hoewel opgejaagd door de radicalen in zijn partij, zal wel niet zo dom zijn het op een conflict te laten aankomen.

Een opinie-peiling leerde, voorzover men daar op aan kan, dat ook de situatie na een verkiezing allerminst duidelijk zou zijn, voor wat betreft het vinden van een regeringsmeerderheid, anders dan die thans aan het roer is.

De t.v. geeft nu en dan directe uitzendingen van de beraadslagingen in de Kamer. Dit is ter informatie voor de belangstellende burgers, waar de kranten, in tegenstelling met vroeger, geen uitvoerige en zeker geen objectieve verslagen van geven, van belang, maar dit vermeerdert niet de eerbied voor de "wijze" mannen en vrouwen die ons land regeren en het volk vertegenwoordigen. Als men een minister-president bij de duplieken de door zijn ambtenaren opgeschreven antwoorden hoort aflezen en bij elke interruptie met de mond vol tanden ziet staan, verhoogt dat niet het respect. Nu niet alleen de ministertafel voorzien is van een geluidsinstallatie, maar ook in de zaal zelf microfoons zijn opgesteld, waardoor de interrupties knallen, tot vermaak van de publieke tribune, en sommige gewiekste Kamerleden daar met een kwajongensachtig plezier een veel te frequent gebruik van maken, is het uitspreken van een redevoering een hachelijke zaak. Enfin, we wachten maar weer af, hoe het balletje rolt. Alle moties van de oppositie zijn verworpen.

Wat we ook nodig hebben in Nederland, allerminst een Kabinetscrisis. Daarom mag tijd gewonnen, veel gewonnen zijn.

Veranderingen op het gebied van de staatsinrichting en van de maatschappelijke structuur liggen intussen wel in het verschiet. De staatscommissie Cals-Donner heeft een deel van haar advies gepubliceerd, beogende, naast de verkiezing van de leden van de Tweede Kamer ook de Kabinetformateur door de kiezers te laten aanwijzen. Voorts een indeling in tien of twaalf kiesdistricten, wat betekent een correctie op de evenredige vertegenwoordiging en praktisch een uitsluiting van de kleine partijen. Er zal nog wel wat water door de Rijn stromen, alvorens dit gerealiseerd is, vermoeden we. Eerlijk gezegd, belangrijker zijn de wetsontwerpen die minister Roolvink heeft ingediend en een werkelijke inspraak van de werknemers in het bedrijf waar ze werkzaam zijn betekenen.

De Regering wil de ondernemer wettelijk verplichten zijn ondernemingsraad advies te vragen bij

verkoop, sluiting, inkrimping of uitbreiding, fusie en verplaatsing van het bedrijf. Bij ontslag van een aanzienlijk aantal personeelsleden is overleg met de vakbonden geboden. Recht tot medebeslissen wordt voorgesteld inzake het arbeidsreglement, pensioenregelingen en winstdelingsregelingen. Op dit gebied gaat het ontwerp zelfs verder dan de Sociaal-Economische Raad had voorgesteld en waarover tussen werkgevers en werknemers een accoord was overeengekomen.

Inzage van de jaarstukken door de ondernemingsraad is daarvoor nodig. De Christelijke Werkgeversbond (Prot. Chr. en R.K.) reageerde gunstig, de liberale werkgeversbond vreesde inbreuk op de zelfstandigheid van de ondernemer. "De Gids" van het C.N.V. acht het wetsontwerp een zeer bijzonder stuk!

Reeds zulke een belangrijke wetgevende oogst van dit Kabinet mag men niet door conflicten op de tocht zetten. De parlementaire geschiedenis heeft geleerd hoe daar jarenlange vertraging het gevolg van kan zijn.

Het jaar 1969 zal in het weerkundig archief als een bijzonder jaar worden vastgesteld. Nu, midden oktober, hebben we nog stralende zon en zachte temperaturen (65—70° F.), zodat de boeren de bieten op het gunstigst oogsten en nog steeds gras inkullen.

Elke medaille heeft echter twee kanten. De fruitteilers klagen steen en been. De overvloedige appel-oogst in heel Europa drukt de prijzen en het zachte weer versnelt het rijpingsproces van de bewaarappels. Voor de consumenten uiteraard een meevallertje en dat mag ook wel eens een keer.

Erasmus en Rembrandt, twee groten uit het verleden, worden resp. met tentoonstellingen in Rotterdam en Amsterdam herdacht. Erasmus, hoewel humanist, stelde de Bijbel als de bron der ware theologie; Rembrandt, hoewel een vrijbuiters, deed de Bijbel spreken door zijn uitbeelding. Gelukkig een volk, dat zijn grote zonen niet vergeet!

VERNIEUWING

Het was niet te vermijden. Zeker niet in een gesprek met jonge mensen. En dus hebben wij ook de kerkdienst bij de kop gehad. Waarom ook niet?

Nu ik me er nog eens op bezin, waag ik het erop, op gevaar af vervelend te worden, want over dit onderwerp zijn al ontelbare pennen in beweging de laatste tijd, mijn gedachten op papier te zetten.

Zoals te verwachten was, namen de jongelui geen blad voor de mond en veel heilige huisjes, zo stevig gefundeerd in deze zware klei van de traditie, moesten het ontgelden. Traditie, het woord alleen al, doet hen een vies gezicht zetten! Dat iets, omdat het traditie is, nog niet verkeerd hoeft te wezen, dat er ook goede tradities bestaan, is een stelling waarvan het bijna beneden hun stand is om er op in te gaan. Maar goed, zo conservatief als ik ben, heb ik toch mijn oren wijd open gezet om al hun klachten en suggesties goed tot me door te laten dringen. Dat de kerkdienst teveel een one-man-show is, wist ik al. Daar wijst elke zichzelf respecterende schrijver die deze koe bij de glibberige horens vat, je wel op. Ik ben zo eigenwijs om het te betwijfelen. Naar mijn bescheiden mening is iemand die zich met hart en ziel tot luisteren zet, en achter de dominee de Here Jezus ziet staan, wel terdege actief bezig. Een zekere vermoedheid na de dienst kan zelfs een gezond teken zijn!

Toegegeven, er zitten veel te veel mensen in elke kerkdienst maar zo'n beetje glazig voor zich uit te staren. Maar zouden ze zich heus de ogen uitwrijven en wat rechterop gaan zitten als er naast de dominee ineens een jongeman opdook en een gedicht voordroeg? Of als er een paar vlotte jonge meisjes collecteerden, of als er een paar drummers de samenzang wat meer "beat" kwamen geven? Of als het ambt van voorlezer weer in ere werd hersteld? (Zo het onze jeugdige gesprekspartners al een schok gaf te vernemen dat dit ambt in onze jonge jaren erg "in" was en ons meermalen reden gaf tot onderdrukt gegrint, denk aan het klassieke: vreemd woord, sla over!, dan lieten ze dat toch niet blijken.) Ze wilden vernieuwing, hoe dan ook. Dat is in de eerste plaats een teken dat de kerkdienst hen dus ter harte gaat! Daarom alleen al verdienen ze aandacht en met hen alle anderen in hun gelederen. Maar ik vraag me toch wel eens af: wie of wat is er harder aan vernieuwing toe, de kerkdienst, of de kerkganger?

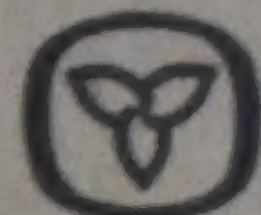
Een kerkdienst is een Dienst van het Woord, moet dus dienstbaar zijn aan dat Woord en dat Woord. God Zelf dus, moet het daar dan voor het zeggen hebben, door middel van Zijn dienaar. Elke dominee zal bij de gedachte daaraan, het zweet weleens uitbreken, maar dat geeft niet. Dat bewaart hem er-

voor om er met zijn pet naar te gooien. Ook vindt er dan een samenwerking plaats tussen hem en zijn Zender: in zijn zwakheid, in de benauwenis die hem naar de keel springt, is hij machtig. En een troostvolle gedachte vindt hij in Jeremia 1:12, waar staat: "Ik waak over mijn Woord."

Wie kan er dan nog onderuit en beweren dat het hem of haar niets doet? Dan moet er wel een pantser van onwil, of sleur, of verharding om je hart zitten. Zolang dat pantser niet doorbroken wordt, helpt geen enkele vernieuwing. Elke nieuwe vorm is bovendien gedoemd om te verouderen en weer tot het verleden is gaan behoren. Maar het Woord zal eeuwig bestaan!

Dus dan alles maar bij het oude laten? Dat hoeft uit het bovenstaande niet noodzakelijkerwijs voort te vloeien. Een toegewijd kind van God zal er plezier in hebben om Hem op verschillende manieren te dienen, te prijzen en zijn berouw en dankbaarheid te tonen. Als we er maar op bedacht zijn om de aloude Boodschap zuiver op te vangen en zuiver door te geven. Als dat verlangen de centrale plaats blijft behouden in ons leven, dan vanzelf ook in de kerkdienst. Misschien is er ruimte voor een nieuw gezegde: Vernieuw de kerkdienst, begin bij je hart! En roep daarbij de hulp in van Hem Die gezegd heeft: "Zie, Ik maak alle dingen nieuw!"

Linda.



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Van het Departement
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Deze wet versterkt datgene wat reeds wordt gedaan om aan leeftijdsdiscriminatie het hoofd te bieden en betekent dat de Regering van Ontario voelt dat het onmiskenbaar duidelijk maakt dat men tegen discriminatie in tewerkstelling gebaseerd op leeftijd gekant is.

De Regering is van mening dat deze bekendmaking duidelijk dient te zijn voor allen die in Regeeringsdienst zijn, betrokken bij het aannemen, bevorderen of toezicht van personeelstaf.

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Facing new frontiers

(Continued from page 1)

If these were the circumstances in your family? You know that you had a child with mongolism and that your wife has a translocation chromosome and the risk for another pregnancy is one-third. Should you preserve your right to have more children? Or is this something you should forego? What is our responsibility to the next generation?

Many couples who come to us with this problem decide that they do not wish to have more children. Some of these rely on birth control procedures, but these are not completely adequate controls in this kind of circumstance. What would they do if a pregnancy began? By the time the fetus is twelve weeks old, it is possible by a safe, simple procedure to take some of the fluid that surrounds the growing child. In this fluid will be some cells that have rubbed off from the fetus. These can be collected and grown in tissue culture. We can then look at the chromosomes of the unborn child.

At that point, the one-third risk will become either 0 per cent or 100 per cent. Let's suppose it is 100 per cent. Now what would you do? You have a choice. You may take the life of the fetus. You may also prolong the life of the fetus with the 100 per cent certainty that it will be seriously retarded. Now that's the new choice that science has given us. It's my own feeling that we have talked too much about the right of a child to be born when we ought to talk about the right of a child to be born with reasonably good health. There is a sense in which we ought to be stewards of the human gene pool. We are the ones who are responsible for determining the health of our children.

Now we take up the question of death. Organ transplants have forced us to re-evaluate our views of life and death. I've been talking to physicians about this problem. Most have felt that there is no real difficulty in deciding when a potential donor is truly dead. There are ways of defining death medically and they can be applied in a straightforward manner.

I think it's more difficult to decide which of several candidates should receive the transplant. At the beginning of the transplant game, clergyman and other representatives of society formed committees to decide who deserved transplants the most. Apparently there was so much difficulty in trying to decide the worth of the individual — who most deserved a kidney — that this effort has been abandoned. The decision as to who gets the new organ is now made entirely on medical grounds, primarily on the basis of the best tissue match. It is now possible to type white blood cells. The typing of these cells gives us a lead as to which kind of match makes it more likely that the kidney would survive. There's absolutely no point in putting in a kidney if you're quite sure it's going to be rejected.

But I feel a bit uncomfortable about this procedure. I feel intuitively that one should look upon more than medical criteria, but I can't think of any way to put the spiritual condition of two patients into an equation to decide between them. There is a whole

issue here that needs to be discussed.

The last topic concerns behavior and genes. To what extent is our behavior conditioned by the genes that we have? The problem that has attracted public attention involves the presence of an extra Y chromosome, the so-called XYY syndrome. This has been studied most extensively in high-security criminal institutions. Ten per cent of individuals in these institutions who are six feet tall or more have something wrong with their chromosomes. We don't know how common this XYY condition is in the general population; the rate may be as high as one in three hundred males. Eventually, when we have a large enough study, we can compare those XYY men who are criminals with those who are not.

Meanwhile, does having an extra Y chromosome make a person not responsible for his deeds? I don't think this is any different from court decisions we have had earlier about insanity as a grounds for excuse. If a person is judged to have committed a crime as a result of having this extra chromosome, it is quite obvious that this person should be treated just like the person who is psychiatrically handicapped.

Let me conclude with a few quotations from Scripture that I think are most important. At this point in time, it is crucial that we understand what God meant in his command in Genesis 1:26: wealth . . .

"Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."

How do we know when the command to replenish the earth has been fulfilled? How do we know when to stop? Christ did not repeat this command. Maybe we are there now. Does dominion over every living thing extend to man himself? Is it right to control our own behavior if we can? Is it right for us to control the birth of children? The means for birth control may be a part of God's good gift to us, which we are expected to use to control ourselves, even though the choices may be hard. On the other hand this command to subdue the earth does not give us permission for any kind of intervention we please.

The second quotation is from Deuteronomy 4:19: "And beware lest you lift up your eyes to heaven, and when you see the sun and the moon and the stars, all the host of heaven, you be drawn away and worship them and serve them." We are often tempted to worship nature or the study of nature through science. Such worship is a subtle form of idolatry.

In our pride of accomplishment, let us remember Deuteronomy 8:17-18, "Beware lest you say in your heart, 'My power and the might of my hand have gotten me this wealth.' You shall remember the Lord your God, for it is he who gives you power to get wealth . . ."

Sing to the Lord new songs of glory

1. Sing to the Lord new songs of glory to thank Him for the power He's shown in earth, all stars, and rushing planets, in this great world He has made known. O praise the Lord with lunar orbits, Apollo flights and walks in space; Let us acknowledge God, the Maker, and praise Him for His might these days.
2. Sing to the Lord with boiling test tubes, in factories and industry; Use engines, steel and electronics to give to God their loyalty. Proclaim His love in hearts transplanted; Serve Him with pills and Medicare; In classroom, lab and research building, God's wisdom let us now declare.
3. Sing to the Lord in dance and filmcraft, pronounce His relevance in play; In artistry of words and music give witness to His love today. With television, sport and leisure, in paperbacks and style of dress; the Lord demands that we shall praise Him with these as signs of thankfulness.
4. Sing to the Lord in love and justice; Declare His gospel, peace and might in ghettos, suburbs, and all countries; Praise Him, the Lord of black and white. The battlefield and rounded table must witness to His sovereign Name; And bursting out with songs of gladness we shall His powerful Word proclaim!

Text by Bert Polman, September 20, 1969; sung to the Genevan tune for Psalm 98 (Chr. Ref. Psalter Hymnal #191, Book of Praise #92).



FROM THE BOOKSHELF

The program of a modern pilgrim

Malcolm Muggeridge,

TREAD SOFTLY, FOR YOU TREAD ON MY JOKES.

(Fontana paperback, 2nd ed., 1969.)

JESUS REDISCOVERED.

(Fontana paperback, 2nd ed., 1969.)

One of the keenest wits of England has turned to Jesus.

For some decades Malcolm Muggeridge has amused the British people. He has even been for some years the editor of the comical weekly 'Punch'; but his humor has never been the expression of a care-free, flippant attitude, as for instance seems to be the case with P. G. Wodehouse (about whom he writes a chapter in his above-mentioned: *Tread softly, for you tread on my jokes*). He has been rightly called: "Bitterly funny . . . deep down Mr. Muggeridge is as serious a man as anybody so intelligent and sensitive can scarcely avoid being." (Times Lit. Supp.)

His wit and wisdom over a period of forty years have been collected into this book, and however many annotations, notes of exclamation and questionmarks one is inclined to jot down in the margin of any of its pages, it is a very fascinating book which makes very worthwhile reading for anyone interested in a very particular kind of background information concerning British (and also American) cultural and political life in the last four decades. I, for one, very much enjoyed his chapter on 'The eyewitness fallacy'. In this chapter Muggeridge describes, among other things, his experiences as a reporter in Russia in the early 1930's (as also in another chapter 'Many winters ago in Moscow'). A reporter is often thought of as being reliable and a 'reportage' as a model of objectivity. With many examples Muggeridge shows that this is simply not true. He writes for instance:

"In 1932-3, when I was a reporter in Moscow, far the most distinguished and famous of the foreign journalists there was Walter Duranty. His dispatches appeared in the esteemed New York Times, prominently displayed among all the News That Is Fit to Print. He briefed visiting notabilities; the State Department and The Foreign Office paid heed to his views and account of Soviet conditions. As an eye-witness, he was pre-eminent. The story on which we all, at that time, were mainly engaged was the collectivization of agriculture, which Stalin had ordered should be carried through whatever the consequences. Duranty reported that, far from there being any famine as a result of collectivization, the granaries were bursting, the milk-maids were apple-cheeked, the peasants were stuffing themselves with good things. Photographs and documentary films in the same sense were made plentifully available by the Soviet authorities and widely distributed and used. All this was totally untrue. There was an appalling famine, I saw it myself, and a far more eminent eye-witness than I — none other than Mr. Krushchev — has admitted its existence, and dwelt upon its horrors. Yet Duranty's dispatches exist still, in the New York Times files, doubtless one day to be extracted by some future professor as eye-witness reports of unimpeachable reliability."

In those years Muggeridge was an English (Fabian) socialist, edu-

cated that way by an enthusiastic father of whom he tells the story in his second book with tender sympathy: "My father used to read aloud to us on Sunday evenings from books like William Morris' *Earthly Paradise*, — my clearest memory of him is at open-air meetings, with his words rising above the noise of traffic as he held forth about the splendid world that lay ahead when once the power of capitalism had been broken; — how proud I was, from my earliest years, to be one of these, exaggeratedly applauding every point he made and laughing uproariously at every joke!"

Now this man — and what a discovery it is to read about it! — has turned to Jesus Christ; I add immediately that I must make some qualifications about it, as I will do at the end of this article, but how great it is to read his words: "So I come back to Jesus. To the Christian notion that man's efforts to make himself personally and collectively happy in earthly terms are doomed to failure. He must indeed, as Christ said, be born again, be a new man, or he's nothing. So at least I have concluded, having failed to find in past experience, present dilemmas and future expectations, any alternative proposition. As far as I am concerned, it is Christ or nothing." (p. 97) And also these words: "I know that Christianity is true, I believe it. I would venture to put my own interpretation on some of its aspects, but essentially it's true. I propose through my remaining years to attempt to live by it and for it. In as far as I am able to communicate with my fellows, it is what I will communicate to them; this little light, if I am spared the strength to keep it going, will continue to shine." (p. 177)

During all his life Muggeridge has loved the great Christian classic *Pilgrim's Progress*; as he writes: "I have always loved Bunyan's *Pilgrim's Progress*, perhaps because its hero remains on the move up to the very end. Even when he is crossing that last river, with Mount Zion actually in sight, he is still assailed by doubts and troubled by the hazards of his journey. I, too, have found no finality in the quest for a sure faith, and do not expect, or even hope, to. At the same time I dare to say that as I have plodded on the light has shone a little more brightly and steadily for me."

Bunyan has been a guide for Muggeridge, and among his other spiritual leaders he mentions Pascal, Kierkegaard, Simone Weil and Tolstoy. On the other hand, he lost many of his friends after he had made known his turn to Christian values. "Old friends shake their heads, and speak of me with kind compassion, as they would if I had been run in for indecent exposure in Hyde Park; old enemies dwell on the obscenity of ageing lechers who lash out resentfully at sensual pleasures which they can no longer enjoy. My successor as Rector of Edinburgh University felicitously described me as a 'crazed flagellant'; Peter Cook — someone I like very much — more tolerantly contented himself with just saying I was mad. The commonest opinion is that with advancing years I have gone soft and became a bore."

In the foregoing you read that Muggeridge was once Rector of the Edinburgh University, but he and his Assessor and friend Allan Fraser resigned, because they did not want to support a demand for the indiscriminate distribution of contraceptives (birth pills) to the students. For that reason, as he writes, he was 'bitterly denounced by the Roman Catholic chaplain of Edinburgh University

and a number of his associates, and to the best of his knowledge no Church dignitary (with the honorable exception of the Free Church of Scotland) spoke up in public on his behalf, and he continues, quite in his own style: "There are many other and much more important instances of the same sort. These induce me to say in all honesty that, in my opinion, the Church leaders and clergy have made such concession to prevailing permissive mores and materialism that, unless there is a quick and dramatic reversal of their present attitudes, I personally shall be very much surprised if a decade or so from now anything remains of institutional Christianity — an outcome which quite a number of them openly hope for. Here, at least, their hopes are likely to be realized." (p. 102)

Muggeridge has turned to Christ and this a great event.

One question must be answered, however, that is: to which Christ did he turn? This may seem a rather indecent question, it is a very relevant question however. In reading his second volume one is struck by his very thorough honesty in confessing his changed view of things temporal and eternal; and at the same time by his remaining doubts, uncertainties, and, if I may use the term, unorthodoxy.

He is, in my opinion, an extreme mysticist and an extreme individualist.

An extreme mysticist, — he experiences a deep personal contact with Christ whose presence he feels around himself, — but he depreciates the Word of God to a large extent. It is impossible for him to believe in the virgin birth of Christ; he even writes: "Christ's mother, Mary, conceived him out of wedlock, but believed when an inner voice, or angel, told her that her pregnancy was divinely ordained." (p. 66)

In about the same way he writes about the resurrection. "The Resurrection followed the Crucifixion as inevitably as day follows night. And, indeed, in a sense it clearly happened. Otherwise, how should I, a twentieth-century nihilist, be worrying about a man who died two thousands years ago? Whether it really happened as described in the Gospel narrative, and endlessly repeated by Christian Apologists, is another question. In any case, what does it matter?"

Mysticism, immediate contact with the living Christ, and at the same time a devaluation of the Word of God.

And also an extreme individualism: Muggeridge is certainly no friend of the institutional church, and, as a matter of fact, he knows many of them only too well. "I have a pessimistic view of the future of the Church because it seems to me that many of its leaders have, of their own accord, allied themselves with the forces of this world, and that is the one disastrous thing they can do." (p. 199)

But his conclusion is that of an extreme loneliness: "I can't recite the Creeds, and I never do recite them, because I don't believe in them in the sense that they're set forth; but a great many of clergymen don't believe them either, yet they have to say they do." (p. 197)

Muggeridge likes Bunyan, but he does not (yet) appreciate the book with the promises of God as once Bunyan did who wrote about it that "every jot and tittle thereof stood firmer than heaven and earth".

Yet his progress is a progress; it reminds me of that of Augustine who, after so many tests and trials, finally came to the full light.

L. Praamsma.

Lambert Huizingh

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The Second Sunday Service

Thank you, Mr. Editor, for giving me the opportunity to answer the reactions to my previous article, "That sickening, sagging, second Sunday service".

Two voices of readers have been printed in your paper, but I got many more reactions than those and almost every one agrees that the situation is not a healthy one and something has to be done to improve it.

I hear that Men Societies discuss my article in their meetings to come up with possible changes in the worship services and to present these to their consistory. That is one way to get the ball rolling. It is not important what I think about the matter, but what the churches do to improve it.

One objects that we may get different orders of worship in our churches in this way. Well, basically it has to stay the same in preaching the Word of God; nothing is meant to curtail this. But consistories are free to bring in changes in the way the Word is presented. Synods have never forced upon the consistories all the points in an order of worship, but leave them to the wisdom of the local church. We are not uniformed, but reformed and have to improve our ways all the time.

Some have taken offense at the title of my first article. The title is mine and this is the way people talk about it. If a service is not edifying, but boring, then it is sickening; and it is going down; everybody agrees in that.

Rev. J. Mantel says: "That is not a very honorable expression for a worship service dedicated to God's glory and he wonders what God would say, whom we are to represent." Well, read Isaiah 1, there you hear what God will say of some church services. Preaching, praying and singing can deteriorate. We read that prayer can become an abomination, Proverbs

28:8; or a bragging with "thank you" words and no call for mercy in it, as a show for people, Luke 18:11. The prophet Isaiah had to say God's Word to the people: "It is iniquity, even the solemn worship; your feasts my soul hates, they are a trouble unto Me; I am weary to bear them", ch. 1:13, 14.

Not a very honorable expression for a worship service dedicated to God's glory, you might say; but the right expression to show what is wrong and to call for a change. Let us not cover up our bad patterns with big words of holiness and dedication; better see what we made of it and examine ourselves.

I adhere to my opinion, gleaned from the discussion with our churchmembers, that the duplicate of two services, in which is mainly preaching, has killed our second service.

There are people, who can go to church only once because of the family and necessary duties; and there are people, who feel that they should go to church once and then in the morning to have the remainder of the day to themselves; but there are also people, who do not attend the second service, because they had sufficient already in the morning and the second service is a repetition of the morning service anyway.

Let us also be not so naive in thinking that the "twicers" are the best Christians. I have found the most dedicated Christians in their daily life among the "onciers" and I have often found the most miserable Christians among those, who attend church twice. The sleepers in church are among the latter; they seem to be satisfied if they just sit there and many of them object to confessing their faith in some way in the service, because they don't do it during the week either. It is their dead package of

rules and doctrines that keeps them silent. They believe in "things", like sin, faith or grace, but have no personal commitment to Jesus Christ; therefore they don't show any Christian life. I often think of some people in the church and I see them appear twice: what a field of flat faces and a bunch of barren bones. Who and what can make them alive? They say of laughter: "It is mad" and of mirth: "What does it?", especially in the church. They never respond to the Word of God. If you pipe to them or mourn, they neither dance nor cry. And especially this kind does not want a change; leave everything as it always has been, even if it is as dead as a doornail.

But the concerned members will try everything that can improve a dull practice. They have discovered what is lacking and what is out of balance in the church services and propose improvements.

I agree that lack of interest in the Word service is not totally to blame on the method; therefore I wrote it is partly to blame. I would not take over the methods of other denominations, but we can learn something of them.

A family told me, that they had to worship for two years in a missionary church, because there was no Chr. Ref. Church in that area. And when the teenagers liked the services so much that they even reminded the parents of the second service, when the time was there; and that these young people back to our church say that the services in our church are dull and incomprehensible, so that they would stay away from it, then I say, there must be something wrong with us. And this is only one example out of many.

Mind you, the pattern was not at all at the expense of the Gospel; that was clear and sound,

only they let the congregation participate in reading, praying and giving favorite hymns and more. I don't suggest that we have to honour all the desires of our young people to a degree that older people don't feel at home in the church anymore; but we have to do something for them; they make an important part in the audience.

We bring our children to church, they have to be there twice, but when they are inside, they are completely forgotten and ignored. Hardly any minister speaks to the children in the service; they preach doctrines and rules and most of it goes over the heads of the audience; you need the neck of a giraffe to reach it. They follow the Apostle Paul in preaching, who gave lectures as a writer, and not Jesus Himself, who was a speaker and presented the Gospel plainly.

Rev. Mantel objects to my remark, that the preaching of the Catechism in the morning service is for the punishment of those, who do not come to the second service. But this is what consistories say: now those people don't hear the doctrine anymore and we will get them. I call that punitive.

Br. Schinkel also says he has never favoured Catechism preaching in the morning service. An elderly couple of Edson, Alberta, writes: "every other Sunday morning we get the Heidelberg Catechism. If we talk about it, we get the answer: this is the way it has always been and so it stays."

I am sure they don't say this concerning food, clothing, transportation, etc. in our time; then they know what is needed for our days. Why not make the best of our life, what the worshipping services are, also adjusted to the needs of today?

According to history and to the set-up of the H. Catechism, this is a confession and the confession belongs in the second service. The congregation has to participate in the Catechism preaching and to make it a confession. When it is asked: "What is your only comfort, how do you know your misery?" etc., the congregation has to answer the questions and not the minister himself. In this way we get a confessing church and not a confession minister.

I often wonder why the minister should not sing the hymns also in our minister-dominated services. And if you would make it complete, he should give the offering too; but for the money we need the people all of a sudden to confess their faith.

I welcome the friendly tone in the writing of Br. Schinkel, as always. He is not one of the younger members in the church, but he is still very much concerned and open for improvements. By the way, in the reactions I received are even more older people, who whole-heartedly agree that

changes in the pattern of our services are necessary than younger ones.

Br. Schinkel is afraid, that possible changes would so devalue the second service, that it is not worthwhile to drive 15 miles for it. I would emphasize the Word-service, the same as you do. We have to attend the service on God's call, but the length of the service is not important. Some ministers have the talent to say more on one page of a family-altar, than others say in a whole sermon. Important is how the congregation stands before God's face. Then the response is as precious to the Lord as the preaching of His Word and we have to join the response as well. I think God is pleased to hear the people answer the proclamation.

Many doubt the feasibility of a dialogue in the service, especially in a big congregation. Of course, it is possible, that only some and always the same ones stand up, and that the shy ones don't dare to raise their voice. These could give their questions on paper and the minister has to record the speakers to give turns to many during many weeks. But this dialogue is only one suggestion mentioned; leave this one out and take some other ones. I have noticed how inspiring already is giving favorite hymns by the congregation, one for adults, young people and children successively.

Surely, we depend on the working of the Holy Spirit. And God can bless the most simple service as well as the more varied one, like He will bless the most common food as well as the more fancy one. (Maar u eet ook niet graag alle dagen bruine bonen, br. Schinkel, als het anders kan. Dan zegt een jongen: ik bid niet voor bruine bonen, en hij heeft nog gelijk ook.)

I mean, it has not to be a certain spiritual laziness, that would hold us back from a more appropriate presentation of the food. We have to choose the best way for the best service. And if a service is labelled "boring", we should never be blamed that we did not do everything to improve the situation. When some hearer leaves the church empty-hearted, I always blame myself first. If

people go down in faith or even be shipwrecked, their blood should not be on our hands for not doing everything to keep them in the crowd.

Once again I would emphasize: it are not the indifferent ones, who ask for a change, but it are exactly the concerned ones, who want the services to become alive. And to help these concerned people is my interest.

Rev. Mantel says, he is all for making changes in the worshipping services, but he would not go back to the forms in the Bible and the practices of the old church. Not me either, by any means! What I said is, to be guided by the principles of God's Word and to make the pattern suitable to our 20th century. My suggestions are not my feelings or desires to rub them in, but they are inspired by the Word of God. I regret, that Rev. Mantel with all his remarks is only touching the fringes and outward things and that he does not come to the gist of my article and therefore gives no solution.

To repeat what I wrote first is this:

1. Why has our church landed up with two similar services?
2. History reveals that the second service was a confessing service, in which the congregation had a bigger part than it has today.
3. We have to look for ways to improve the situation.

Would it make the second service more attractive to bring more people in? In a way it will, as you will see. But that is secondary to me. I don't mind in the first place whether there are more or less attenders. I don't look for the quantity, but for the quality in the service. The only comment some people have after the service is: how many were present, like some elders only ask at family-visitation whether they attend church. If people are in church, everything is safe. It is not! You can disappoint people, kill people (doodpreken) by the wrong way of service patterns. We have to make the services alive and edifying for the people.

Rev. H. Numan Sr.



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CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africans a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Pettv Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Langer Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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A Summer Assignment in Montreal Harbour 1969

by John Van Schepen, B.A., B.D. *

Those nine weeks have gone by altogether too quickly, so now as a final gesture let me try to recapitulate for you in brief our stay here.

The first morning that I began my work Rev. Uittenbosch had planned to brief me on various aspects of ship visiting, such as, method of approach and matters of marine protocol, but such a briefing never materialized, for as I was soon to find out, it is impossible to plan a day ahead at the harbour; rather the unexpected becomes commonplace. So I was plunged into the work without any preparation and began a 'learn as you go' summer. I ask you to take the plunge with me on this first morning.

The reason for the sudden change of plans was that a brief check of the daily shipping list, (a list which indicates all ships moving in the vicinity and those in port), against our 'crisis list', (a list of ships that we consider a must to visit), indicated that one of the crisis ships was indeed in port. The crisis ship in this instance happened to be an Israeli ship with several Dutch officers. Laden with Dutch newspapers, magazines, Gospels of John, as well as a few English magazines, we went aboard. Once inside the lounge we displayed our goods on the table and presto! an instant audience. Some, who knew Rev. Uittenbosch, were happy to see us

and immediately offered us coffee. Others looked at us with considerable suspicion, yet were happy that we had brought reading material. Still others peered around the corner wondering what on earth two ministers were doing on the ship. Our focus turned to the radio officer and we went to his cabin. Glancing around for a conversation piece, Rev. Uittenbosch noticed a photo of a girl on the 'sparks' desk. Was this his wife? No, was the reply, but he had intended to talk to a minister sometime about his intended marriage to this girl. Here was the opportunity, and the conversation which followed was a compact course in premarital counselling and profession of faith class rolled into one.

Visits similar to this one on English, Spanish, American, Canadian, Indian, Australian, Pakistani, Japanese, Chinese, Portuguese, French, German, Greek, Italian, Yugoslavian, Polish, Swedish, and even Russian ships made up the heart of my work this summer. By checking the shipping list every morning one determines which ships to visit. It may be, as in the above mentioned incident, a ship off the crisis list, or it may be a ship that we have come into contact with through men whom we have met in the chapel or in the hospital, or one might just venture out into new territory. Having determined which ship to go to, we take a bundle of reli-

gious material, e.g. Bibles, gospels, tracts, etc., from the office supply. Then we pick up 15-20 bundles of magazines, (each bundle contains about 10 various magazines), and if the ship has English speaking men two boxes of hard covered books. Thus prepared, we proceed to the chosen ship and march, or sometimes struggle up the gang plank of the ship, which may be horizontal or on an eighty degree angle. The material is then neatly arranged in both the officers' and crew's lounges during which time we introduce ourselves and try to remember the names and faces of all those we meet. Such a ship visit generally lasts about two hours, but may go on for as long as four hours at times. At the end one might leave with a feeling in his heart that is as light as the boxes he now carries or at times as empty as the boxes which he holds, for though we know that God's Word does not return void, yet the level of frustration may at times run very high.

In all, I visited 100 ships by myself as well as several together with Rev. Uittenbosch. In the course of these visits I have encountered an average of 15-20 men per ship and have made contact meaningfully with at least 150 of these men. By meaningful contact I mean that I know these men by name and by sight. I have spoken to these men for an extended time and confronted them with the message of the gospel. I have recorded the names of all these men along with any relevant factors that came up in our discussions for Rev. Uittenbosch's later use. Many of these men are now at sea, or in other ports with

a copy of the New Testament in their own language, having told me that they wished to read it, some of them for the first time.

I would like to share with you several visits that have special meaning to me. By the grace of God, I have seen an elderly man on a British ship change his outlook on life from such complete and utter despair, that he lay in his cabin unable to work, to a new perspective of joy in serving the Lord in the bowels of a ship. The first time I saw him he poured out his heart to me and gladly accepted a Good News Six weeks later he has read more than half of it.

As I entered a Japanese ship I was strongly reminded of the Tower of Babel as I tried to introduce myself to the men on board. To my amazement, I was shown that the gift of Pentecost is truly stronger than Babel's tower, when the second officer reached out eagerly for a Japanese New Testament, exclaiming to me in broken English that as a "new Christian" he needed one.

One of our greatest thrills was working on a Polish liner. Three times this summer we have boarded this ship and made our way to the crew's quarters with bundles of English magazines and an abundance of Polish gospels and New Testaments. Everytime we saw our 'gifts' vanish within minutes before our eyes. We saw people actually grabbing New Testaments out of other people's hands as if there were a great spiritual famine among them.

A second major part of our work are the chapel services held in the Mariner's House every Sun-

day evening at 7:00 P.M. Whereas in the parish, the minister prepares his service, knowing that he will be guaranteed an audience, such is not the case at the harbour. At two P.M. Sunday afternoon, we come together at the harbour and with the assistance of several young people from the church, we engage in a routing distribution of invitations to the men on all ships in the harbour to come to the evening service. This task is completed in approximately three and one half hours, since the waterfront we cover is seven miles long.

At six o'clock, once again we cover the waterfront to pick up those who have indicated a willingness to come. Again, one is struck by the uncertainty of this work. After five hours of work we might find ourselves preaching to a dozen people, or 7:00 P.M. might find us still racing up and down the waterfront with a car loaded to capacity, and not having a moment to spare before preaching a service in a chapel crowded with sixty men. A splendid guitar group from our church in Montreal, the New Frontier Singers, provides music for the service. The remainder of the service consists of Scripture reading, sometimes in various languages, a sermon, prayers, and the Apostle's Creed recited in unison.

Following the service we have a social hour in the lounge with the young people serving refreshments to all present. This gives us the opportunity to further contact with those whom we saw in the chapel, as well as late comers. The social often continues until 10:00 P.M. in which case, by the time the band members have been driven home, it is often 11:00 P.M. by the time we are through with our day's work.

In the past eight weeks the chapel has been attended by one hundred and seventy-five men and the social hour by four hundred men. In addition to this we conducted one service aboard a ship, at which time twenty-five men were present. The fact might be noted that Sundays are busy days even though they begin at 2:00.

Every Wednesday is hospital day for us. To the extent that one can communicate with a multitude of nationalities. I have talked with some seventy men in the hospital. Here we find a man who is suddenly jerked out of his secluded environment and thrust into a new one, often thousands of miles from home, and not able, often, to speak the language of those around him. These men need a listening ear, and have time to read the scriptures and other materials we leave for them. These men return to their ships, knowing that the church at least has some concern for them. These men open the doors to their ships for a future visit.

Someone once said, 'The coffin

is the sounding board of the gospel.' On three occasions we were involved with funerals; twice with the actual burial and once with a memorial service. The latter event is especially noteworthy. In this particular case, the body was flown home, yet, somehow the men thought that a memorial service would be fitting. Everyone was to be given time off, but the question was raised, 'Where would the service be held?' In the chapel or on board? Someone remarked that the ship was unholy. The Chief Engineer replied, "There is holy ground wherever you make it holy." The matter was settled, the service would be held aboard the ship the next day. Twenty-six of the twenty-eight men aboard attended the service and there in the officers smoke room, officers and crew together heard that "to die with Christ is gain."

In between these various activities time must be made for 'homework'. This of course includes time for preparing the Sunday services. Also we spent considerable time studying the theology of the harbour. This means coming to grips with such questions as, 'Who did Cain marry?', as well as giving thought to the place of communion or the benediction in such a Church setting. Then there is always precious time taken up by office work. Letters must be answered and requests made for various materials. This material must be properly assorted and arranged as it arrives. Thus whether one is in the office or on board a ship he is kept busy.

In conclusion I would like to thank the Board of Home Missions for supporting me here this summer and the local Seaway board for allowing me to come here. I would especially like to thank Rev. Uittenbosch for his patience and thoughtfulness in guiding me this summer. I would heartily recommend to the Board of Home Missions that next summer another seminary student be placed here since the need is urgent especially in view of the fact that Rev. Uittenbosch will be taking on new responsibilities here in his role as the official Protestant Chaplain at the Mariners House.

* Mr. Van Schepen is a 1969 graduate of Calvin Seminary. Originally from Owen Sound, Ont., he is presently studying at the V.U. to become a Dr. in Industrial Chaplaincy. He assisted Rev. Uittenbosch during the summer of 1969 in Montreal.

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THE WORLD AROUND US

The Soviet Union and the West

Two years ago the Soviet Union celebrated the fiftieth anniversary of the Bolshevik Revolution. Most of the multitude of books and articles published in the West at that time did not seem to notice that the post-Krushchevian period in Russia was a little different than what had taken place while Premier Krushchev was in power. Today the differences are much more obvious: one might even speak of a neo-Stalinist era in Russia. The clock is not turned back all the way; this would be impossible. Attempts at modernization have been dumped, and replaced with Stalinoid practices.

Krushchev, once Stalin had been debunked, came up with "different roads to socialism", a doctrine that broke the chain with which all Communist parties had been shackled to Moscow. It was not long before international Communism became voluntary; a vision of a broad "social commonwealth" was seen, although the pilot of the vessel would still be a Russian, of course. But there were exceptions. East Europe had to remain a sphere of Soviet dominance, and no state in that area could leave the Warsaw Pact. Then in 1960 the Soviet-Sino split began and Moscow was forced toward a greater permissiveness in Eastern Europe also.

Toward the West, Krushchev pursued a policy of "peaceful co-existence"; but under this label he pursued, concurrently, policies of exacerbation and alleviation. He created crises, such as in Berlin and Cuba, but was not willing to push them to the point of no return. In retrospect it seems that most of the time Krushchev seemed to improvise, never having a definite goal in mind to which he could test his policies.

Under Brezhnev and Kosygin a great deal of this was changed. Lip service was still paid to "peaceful co-existence", but it was downgraded in practice. The struggle against imperialism received increasing emphasis, even though meetings with the West were held periodically. Most of them were ad hoc discussions concerning special arrangements, or they were such publicised meetings as the Glassboro, New Jersey confrontation between heads of state. But even the latter did not produce any concrete results. Although the Soviet Union still presses for conferences on such topics as arms control, it does not seem as if they are sincerely interested in settling this huge topic. An arms control treaty would be advantageous to the Soviet Union because they would be able to channel more capital into their economy, which needs bolstering, and would be a tremendous propaganda coup for the Kremlin, showing how they are really peace loving. But the cost would be too high because the United States, even if willing to have an arms control treaty in principle, would insist on tight security, and this the Soviet Union is not likely to agree to.

Because of the number of conferences that have taken place in the past few years, many Western observers were beginning to believe that the Soviet Union was no longer motivated by the aggressive Marxist-Leninism of Stalin's time. The invasion of Czechoslovakia jolted many Western governments and their Sovietologists into a more balanced and more realistic frame of mind. The justification for the invasion, the so-called Brezhnev Doctrine which decreed limited sovereignty for the East European states, has put the Western governments into a more realistic perspective. The Doctrine is a virtual rebirth to the time of Stalin, when the only "right" brand of communism was that advocated by the Soviet Union.

This is not to say that the Soviets are working for a war with the West. They do not want this at all, because they are convinced that what would be left after a nuclear war would be very little. Regardless of whether they would win the war, the damage and destruction would likely have destroyed their system as well as that of the capitalist. What has happened since the removal of Krushchev is a return to the Stalin times in so far that foreign policy and doctrine should be derived from Moscow. It has not been

possible yet to bring this policy fully into force, because countries like Rumania and Yugoslavia will not return to the Kremlin fold unless forced by military methods. Since this would mean an all out war among the Communist countries, Moscow is biding its time and hopes that discussion and persuasion will do the same thing, albeit over a longer period of time.

In foreign policy Moscow is equally willing to bide its time. The political vacuum in the Middle East, created by Britain when she pulled out, has been filled by the Soviet Union as far as possible. But the 1967 war and the defeat of the Arabs have taught her that it is better to work for influence without war than risk the stigma of defeat. That is why the Soviet Union cautions the Arab governments not to precipitate another war, but rather to try and reach their goals through political maneuvering. It is for that reason that the Soviet Union has joined the West in a search for a peace-making formula. They wish to retain their influence in the Arab world, but if they have to do this by having to rebuild the armed forces of the Arabs every few years, there is no gain in it. Thus it is better to join with the West and hope for a peace that will last, while continuing to influence the Arabs.

The dogma that international socialism is a failure seems very much accepted in Moscow at present. It is a failure in the sense that Moscow is losing its predominant position, if not necessarily in anything else. But Moscow also realizes that, in order to return to the old state of affairs, it is going to have to tread softly in order not to widen the schisms even more. It may well be that that is the reason for the apparent attempt to bring the Sino-Soviet split to a less dangerous level. A war between them will only help the West, and no one else.

Yet, Moscow is caught in a bind. On the one hand it tries to appear to the West as a nation which is genuinely seeking a lasting peace; on the other hand it can not stop its revolutionary activities in neutral countries because this would be a subversion of the Marxist doctrine. Thus the two somehow have to be combined, and this dualism is compounded by the difficulties at home, since supposedly all communist countries should follow the same doctrine in foreign affairs. Since all countries confess to the same ideology, why is it that they do not follow the same policy as Moscow? The only way Moscow can ensure that in time to come the foreign policy of all communist countries is identical is to bring them back into the fold of the Kremlin. Czechoslovakia was the first victim, but others may be a little more difficult.

There is always the worry, of course, that the West may interfere. This Moscow wants to prevent because that would not serve its purpose. The West must be treated as a hostile camp, to a certain degree, but also as an opposing ideology which has a tremendous economic power and therefore should be treated with respect.

The present group in power in the Kremlin is one of the most conservative since the Stalin era. They have left themselves very little room for maneuvering and are likely to adapt to changing times and to acknowledge the rising expectations of the Soviet people and of the subject nations, the risk persists that it will make serious miscalculations. If mistakes are made, or even if they are not made, there is a good chance that a possible shakeup in the Politburo will take place in the 1970's, possibly at the time of the Twenty-fourth C.P.S.U. Congress in the spring of 1970.

The West misread the Soviet Union in the past few years. Czechoslovakia set most of the governments straight again. But if a new shake-up occurs, the whole re-evaluation process may have to be started again. Hopefully the Sovietologists come a little closer to reality next time and not be led down the garden path just because the Soviet Union agreed to come to a few conferences.

J. J. Bout.

TOURISM: A SOCIAL PHENOMENON

by J. H. DERKSEN

Even in their wildest dreams, our grandparents could not have had an inkling of the many things, we, people of the 20th century, were going to want out of life. One of these needs is the annual vacation. The urge for something new, something with a difference, the wish to escape from the daily grind, and this need has given rise to an important, new, economic and sociological phenomenon: tourism.

Early this century, going on holidays, especially abroad, was a privilege reserved to a small section of society. Between the two world wars this small group expanded to include citizens of some substance, high-level officials, teachers and businessman. As far as the Dutch were concerned this meant tours and trips to Belgium, Germany, France, Switzerland and, for those venturing very far afield, Austria. Came 1950, when Europe's economy was recovering from the after-effects of the Second world war, and a new, far larger group of tourists appeared: students, small middle-class business people, government officials and people employed in industry and trade. Travel-agencies mushroomed both in size and number and they were mainly acting as booking agents for seats and berths on trains, ships, aircraft and hotels. Not long after this mushroom-growth, in the decade between 1955 and 1965, two new developments caused a real floodtide of new tourists to appear. Ordinary employees living in the big and medium sized cities. These developments were the advent of a new type of travel agency and the use of charter aircraft. The new travel agency concentrated on ready-made tours and cruises instead of trips to suit a particular individual. A wide variety of tours was arranged offering a choice of countries and duration of travel and they were put on the market as all-inclusive travel-packages complete with the cost of travel, accommodation, meals and visits to sights and the theatre or other forms of entertainment. Whenever one wants to go on a trip all you have to do is study the multi-coloured illustrated pamphlets which are being dispensed

by the millions, ring or call at a travel-agency and pay the requisite amount. The cost of travel and other amenities offered is low because buses, trains and chartered aircraft do not have any — or very few — empty seats. And if the price of such packages is still too high, it is always possible to buy a camping holiday on one of Spain's beautiful beaches for something like 60 US dollars, which includes the flight there and back. The normal holiday pay is quite adequate of course for such tours and there is no need for anyone to save specially for a holiday abroad. This sort of development meant the fulfilment of many a dream. The dream of the sales-girls in the department store, the typist in the small humdrum office, the hairdresser's assistant and of the man who spikes the scraps of paper in the park.

A deep blue sea, a hot beach in a faraway country with different people, who have different habits, another language, that whole atmosphere reminiscent of novels and stories was there to become a reality in one's own life. Wider horizons broaden the mind and help to add to insight and knowledge.

Tourism, as a social reality has come to stay. In July and August, trains, aircraft and roads to the south are chockful. Holland alone supplies one million tourists. Some years ago Spain received some 17 million tourists, who supplied 42 per cent of the country's foreign exchange income. Indeed 6 percent of the total value of world exports consists of tourist spendings. Dutch tourists abroad spend something like 1,500 million guilders, or 500 million more than foreign tourists spend in the Netherlands.

The old tourist-élite were startled by the rush to the beaches on the Mediterranean, Mallorca or Portugal. They moved on to Greece, Tunisia, Turkey, the Lebanon and Israel or just stayed home. Despite the fact however that a holiday abroad has become a mass-product item, statistics tell us that a major section of Dutch population does not venture

beyond the country's borders. Why not? Is there still something lacking in these ready-made holiday tours? The mass sales of these tours belie such an assumption. A recent development indicates that Dutch businessmen are trying to find the answer elsewhere. They base their ideas on the maxim that the manufacture of a particular item is only the first step, for once produced, it still has to be sold. Just like petrol, sugar, cigarettes or ice-cream, holiday tours should be available everywhere. It all started with a large camping- and sports good store which began selling travel. Next came a department store, which operated a camping and sport-goods section. Only very recently, there was a major breakthrough. A large banking concern announced that all its branches were going to sell tours, and about the same time one of the big gasoline companies and the Dutch Railways announced that they would be doing the very same thing. This constitutes a sudden and enormous increase in the number of sales points. The old travel agencies are unpleasantly surprised. They may still manage to achieve some degree of co-operation whereby they act as the manufacturers, while the newcomers restrict themselves to marketing. Nobody knows how the public is going to react. From a strictly economic point of view, it is hard to imagine that the development will differ from that of ordinary industrial products. That development simply implies that intensive promotion stimulates mass consumption and this in turn leads to mass production and lower prices.

The sale of foreign travel on every street corner is a new phase in tourism as a social development. A phase in which also the most stay-at-home Dutchmen will be enticed abroad.

(Radio Nederland)

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PATRICIA YOUNG SAYS . . .

Anyone who is genuinely interested in the welfare of Canada's Indians must be equally interested in those who are prepared to exploit the Indian's legitimate grievances for their own ends. Thus, when I came across a copy of N.A.R.P., (official organ of The Native Alliance for Red Power), I was somewhat alarmed to find it linked with the U.S. Black Panther Movement, reprinting articles from the Marxist Progressive Worker and branding the police as "Pigs".

Yet when NARP was launched in July 1968, it is doubtful whether many Canadians (Indian of White) knew of the five years of spade work which has gone into arousing our Indian and Metis communities. To start at the beginning, we have to go back to 1905 when Stanislava Suplatovich, an early communist revolutionary, escaped from Tsarist Poland and made her way to Alaska via the Bering Straits and was eventually "adopted" by a Shawnee tribe (probably located on the banks of the Mackenzie River in the Northwest Territories). There, she married Loo- Karke-Onema or Soaring Eagle. The couple had three children. The youngest, a son, was given the name of Uit, later to become Sat-Ok.

In 1938, Stanislava and her youngest son returned to Poland. 1940 found Sat Ok working against the Germans in a communist resistance movement. Following the take-over of Poland by the communists, Sat Ok joined the Army and from 1946 to 1950 received training as a member of the secret police. He was given Polish citizenship while his mother received a state pension for her long time loyalty to the Party. For several years Sat Ok travelled to Japan, India and North Africa keeping tabs on Polish merchant marine personnel.

Sat Ok Suplatovich first came

onto the Canadian scene on December 28th, 1964 when the communist Canadian Tribune reported on the "Canadian exile" working in the Polish United Workers Party and who was still in touch with the Shawnee, Hurons and Crees. In 1962, comrade William Devine of The Canadian Tribune launched a series about Canada's 25,000 "starving" Indians and Metis. Devine met Sat Ok in Poland. In 1964, Soviet Magazine gave glowing reviews to two books by Sat Ok — The Saline Peaks and Secret Trails, both of which dealt with the "oppression" of Canadian Indians. These two books were distributed freely to Indians working at Expo 67 by the Soviet Pavilion.

Between 1965 and 1967, Sat Ok spent a great deal of time in Havana. During this time, at least five young Canadian Indian leaders were given free trips to Cuba. At the same time, Sat Ok began to broadcast from Cuba on short wave to Canada in the Cree and Shawnee language as well as in English with a Polish accent. One such broadcast was picked up in Vancouver, British Columbia October 6th, 1967 which denounced Canada for its "discrimination" against its native Indians. Although Havana denied making the broadcasts, another was picked up on October 19th, 1967.

Events began to move quickly thereafter. The Vancouver Young Socialist Forum (Trotskyite) organized the first Black Power-Red Power meeting for October 14th, 1967 in order to discuss "the struggle against racial oppression and the comparative programs and objectives of the black people of the USA and the native Indians of Canada." Other groups also went into action. In 1967 the Marxist Women's International League for Peace and Freedom issued a pamphlet urging Canadian Indians to organize and fight "discrimina-

tion" SCAN, official publication of Canada's Young Communists detailed the formation of the Red Power Movement, including the part played by the Soviet Pavilion at Expo 67 in showing films to native Indians working at Expo. As CBC, radio Open Line programs and letters to the Editor began to dwell more and more on charges of "police Brutality" against Indians, so Indian Red Power advocates were able to travel coast to coast talking on University campuses. As recently as April 9th, 1969, NDP MLA Tom Berger, was challenged as to the validity of his 30 charges of "police brutality" against Indians, this time at nearby Sechelt in British Columbia.

Today, with a number of the Red Power Indians wearing a red beret in imitation of their Black Panther counterparts, it is doubtful that even they are aware of the part played by Sat Ok, the Polish "Indian" who lives in the port city of Dansk in Poland — a man who found his Indian upbringing useful in serving his communist masters and perhaps exploiting yet another minority group. Little wonder that we who love and respect our Indian people rise with indignation at this super-cynical exploitation.



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Let's Play Chess

Editor Mr. C. HESS

THE AUGUST LADDER

Names	Problems Points	Sub-Total	Previous Total	TOTAL
	360 361 362 363 XIV			
	4 2 3 3 12	12		
A. Guillaume (VI), Edmonton, Alta.	4 2 2 2	10	89	99 Winner
G. Vanden Berg, Burnaby, B.C.	4 2 3 2	11	83	94 Winner
B. Kobes, London, Ont.	4 2 3 2	11	77	88
F. Reinink, Walton, Ont.	4 2 2 1	9	71	80
A. Renema (I), Duncan, B.C.	4 2 — —	7	65	78
K. Wiersma, Duncan, B.C.	4 1 0 1	6	71	77
A. Bruinsma, Chatham, Ont.	4 0 2 2	8	62	70
M. Melissen, Winnipeg, Man.	— — 2 1	7	55	65
S. J. Prinsenberg, Vancouver B.C.	4 1 3 2	10	51	61
J. Heikamp (III), Sarnia, Ont.	4 1 2 0	7	44	51
F. Braaksma, Copetown, Ont.	0 1 2 0	3	44	47
T. Palmer (III), Wayne, N.J.	4 — 2 1	7	(94)	7

REMARKS

We begin with congratulations again: many happy returns to the winners A. Guillaume (for the SEVENTH time) and G. VandenBerg (reached the top in NINE months). The editor of our paper will contact you. The results cannot be called splendid: 91 out of 144 makes 62%. Apparently the problems were too tricky. Layer's two-mover, No. 363, had an alternate solution and was worth 3 points. But nobody has profited by that extra chance. Notwithstanding I received several enthusiastic letters. We seem to be a closed group but all of us enjoy the contest tremendously. On we go again! Since May we could not welcome any newcomer. What is wrong with so many people who follow "Let's play chess" very closely? We can only urge you: join us soon! You simply don't know what you are missing.

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ART, MISSING GOD

Those who want to enjoy an evening of wonderful music, of excellent drama, of faultless acting, of beautiful ballet, in short an evening of real art, should attend a performance of the Canadian Opera Company, when "Die Fledermaus" is presented. I attended such a performance on October 11, 1969 in O'Keefe Centre. This opera was presented for a grateful and huge audience, which enjoyed every detail to the fullest. And understandably so. The presentation of this opera, or rather operetta, is refined art and yet at times it is comical. The fine voices, sometimes blended into mighty choruses, the lively acting and the beautiful scenery on the stage, make a lasting impression on those who have come to enjoy art of the finest sort.

Yet we have not said everything. We also must admit that we left O'Keefe Centre with mixed feelings. What was the message in this operetta? What did the players actually convey? Who was this expression of art directed to? Was it just a bit of fun which the more than two thousand spectators had to accept? Did this fine performance of art have no other goal than to make a mockery of marriage?

In short the story is as follows. Rosalinda, Baroness von Eisenstein, is having a trying day. Adele, her maid, has been invited to a ball and asks for the night off, pleading that a sick aunt needs her. But this doesn't work. Rosalinda is distraught over her husband's impending jail sentence for insulting a policeman. Alfred, an old flame, appears at the window. Her recent marriage hasn't dampened his ardor and Rosalinda has difficulty resisting. He has just left when Rosalinda's husband, Baron Gabriel von Eisenstein, enters with his hapless lawyer, Dr. Blind, who has made a mess of things in court. The sentence has been increased.

Dr. Falke, a companion of Eisenstein, comes to invite his unhappy friend to Prince Orlofsky's ball. Eisenstein feels like some entertainment before he reports to the jail, and accepts. This is the first step of Falke's revenge on Eisenstein for being humiliated by one of his pranks after a masquerade last season. The Baron had left his drunken friend to

sleep on a park bench. Finally Eisenstein departs, ostensibly for jail, in white tie and tails. Rosalinda doesn't seem to notice; her mind is on Alfred. She gives Adele the night off and soon is alone with her former suitor. Frank, the warden of the jail, interrupts — he has come for Eisenstein. Alfred is now slightly drunk and Rosalinda allows Frank to assume that he is her husband. In the name of honour, Alfred has no choice but to be taken to jail.

Prince Orlofsky, a wealthy jaded Russian, is throwing a glittering ball. Dr. Falke assures him that he will be amused by a little farce called "The Revenge of the Bat". Adele, in one of Rosalinda's gowns, is introduced as a young starlet, and Eisenstein as the Marquis Renard. The warden, Frank, comes as Chevalier Chagrin. A mysterious Hungarian Countess arrives, who is Rosalinda in disguise and her husband shamelessly flirts with her. She takes his chiming watch. Falke had told her earlier that she would find her husband there. The ball continues and Frank and Eisenstein remember their respective business at the jail.

Meanwhile, the jailer has had his own party and holds his liquor well; Alfred's voice is heard incessantly from "Eisenstein's" cell; and Frank, lately the Chevalier Chagrin, arrives. Adele and Fifi come next, Adele confessing her true occupation but protesting that she would be a fine actress. Then Eisenstein dutifully presents himself for his prison term, only to be informed that Eisenstein (Alfred, of course) is already in jail. Frank's account of Alfred's tender parting from Rosalinda the night before arouses Eisenstein's jealousy and when Dr. Blind (the lawyer summoned by Alfred to get him out of jail) arrives, Eisenstein waylays him and arranges to take his place. Meantime, Rosalinda pays Alfred a visit and when Eisenstein (now acting as lawyer Blind) comes in, they relate all the details of Alfred's arrest. Indignant, Eisenstein removes his disguise and accuses Rosalinda of infidelity. She in turn produces his chiming watch. Orlofsky and the others come from the ball and Falke explains his revenge. Orlofsky takes Adele under his wing; Eisenstein blames his oncoming

behaviour at the Prince's on champagne; and all ends in merriment.

As said before, the performance was excellent, the singing and acting superb. But it seems to us that the story was empty. One may say that it can hardly be expected different from the composer Richard Strauss. This may well be, but in all innocence I want to remark that such talents as were shown in this operetta could be put to better use. Art, also in drama, is a very fine expression of human communication. When one attends a performance like Die Fledermaus one feels al

most by intuition that there is something missing. There is no goal in art if the Source of Art is silenced.

All of life, and especially art, should have its goal in God. Of course, that does not fit in Die Fledermaus. How would one bring God in it (let alone to devote such an operetta to God), then the operetta as such missed its real aim.

With all admiration for the fine performance of the artists, this was exactly my disappointment when I left the beautiful auditorium of O'Keefe.

D. Farenhorst.

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Edson—CJYR	10:00 a.m.	970	Hamilton—CHAM	9:00 p.m.	1230
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	10:03 p.m.	590	St. Thomas—CHLO		
Smithers—CFBV	1:00 p.m.	1230		12:30 p.m.	680
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RUIM 5 MILJOEN GASTARBEIDERS IN WEST-EUROPA

Het verschijnsel van gastarbeiders wordt in Europa algemeen. Overigens heeft men net in alle landen gelijke maatstaven voor de registrering van vreemde arbeidskrachten. Thans zijn in 8 landen van West-Europa minstens ruim 5 miljoen vreemde arbeidskrachten werkzaam. Dit aantal zal in werkelijkheid hoger zijn aangezien ook vreemde arbeidskrachten in diverse landen werkzaam zijn die zich niet bij de bevoegde instanties melden. Uit Italië zijn de meeste gastarbeiders afkomstig. Totaal zwermden er ca. 2 miljoen over Europa uit.

Spanje is het tweede land, het leverde totaal ongeveer 1 miljoen arbeidskrachten aan andere landen in Europa. Frankrijk telt zeer veel vreemde arbeidskrachten uit Afrika, Italië en Spanje. Er werken ca. 700.000 Italianen in Frankrijk. Dat is het hoogste cijfer van Italianen buiten Italië. Het grootste aantal vreemde arbeidskrachten in Engeland zijn 450.000 mensen uit West-Indië. Een en ander naar een overzicht van de Ver. Naties, met



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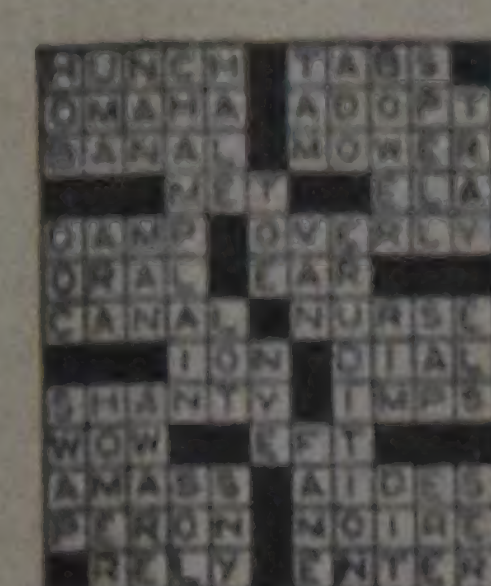
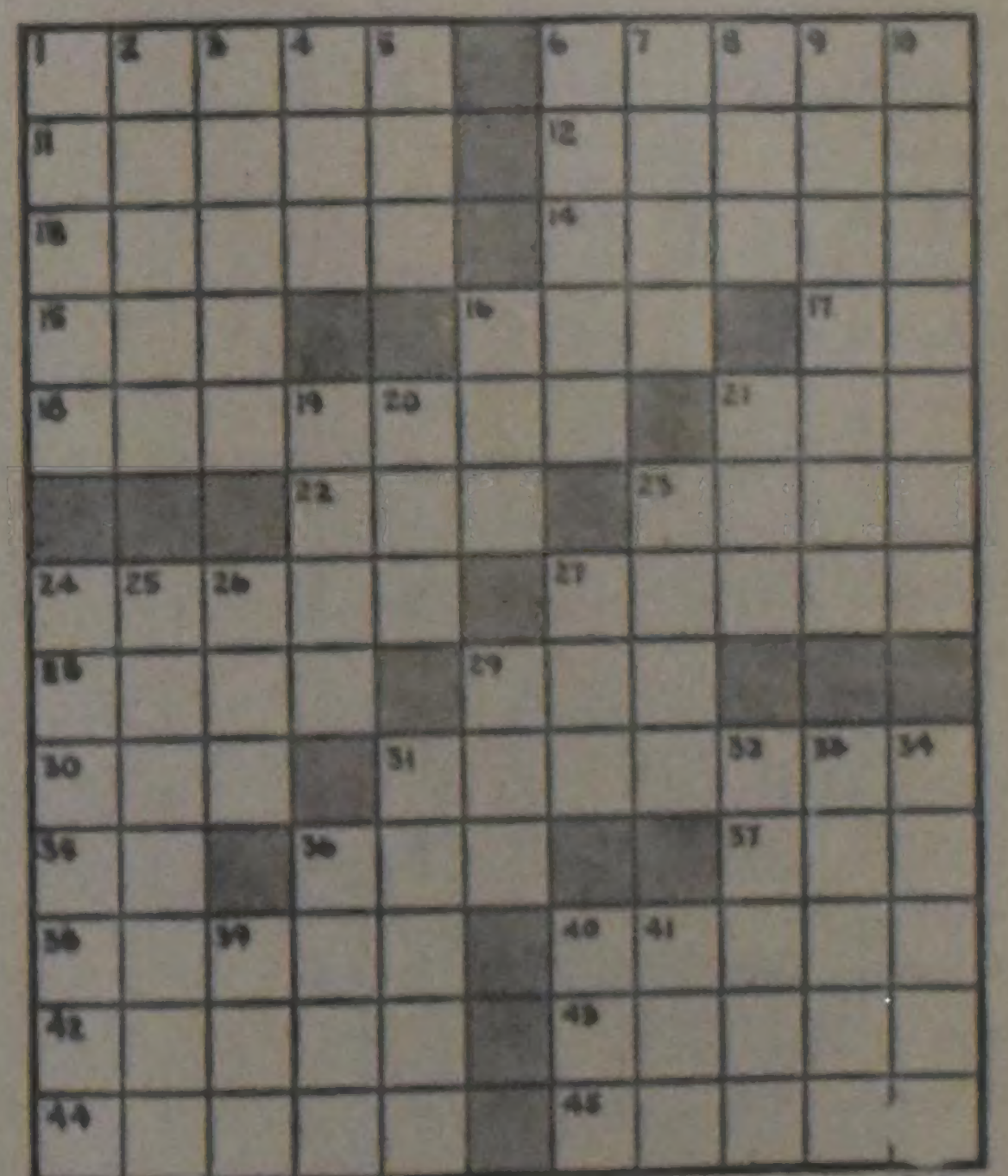
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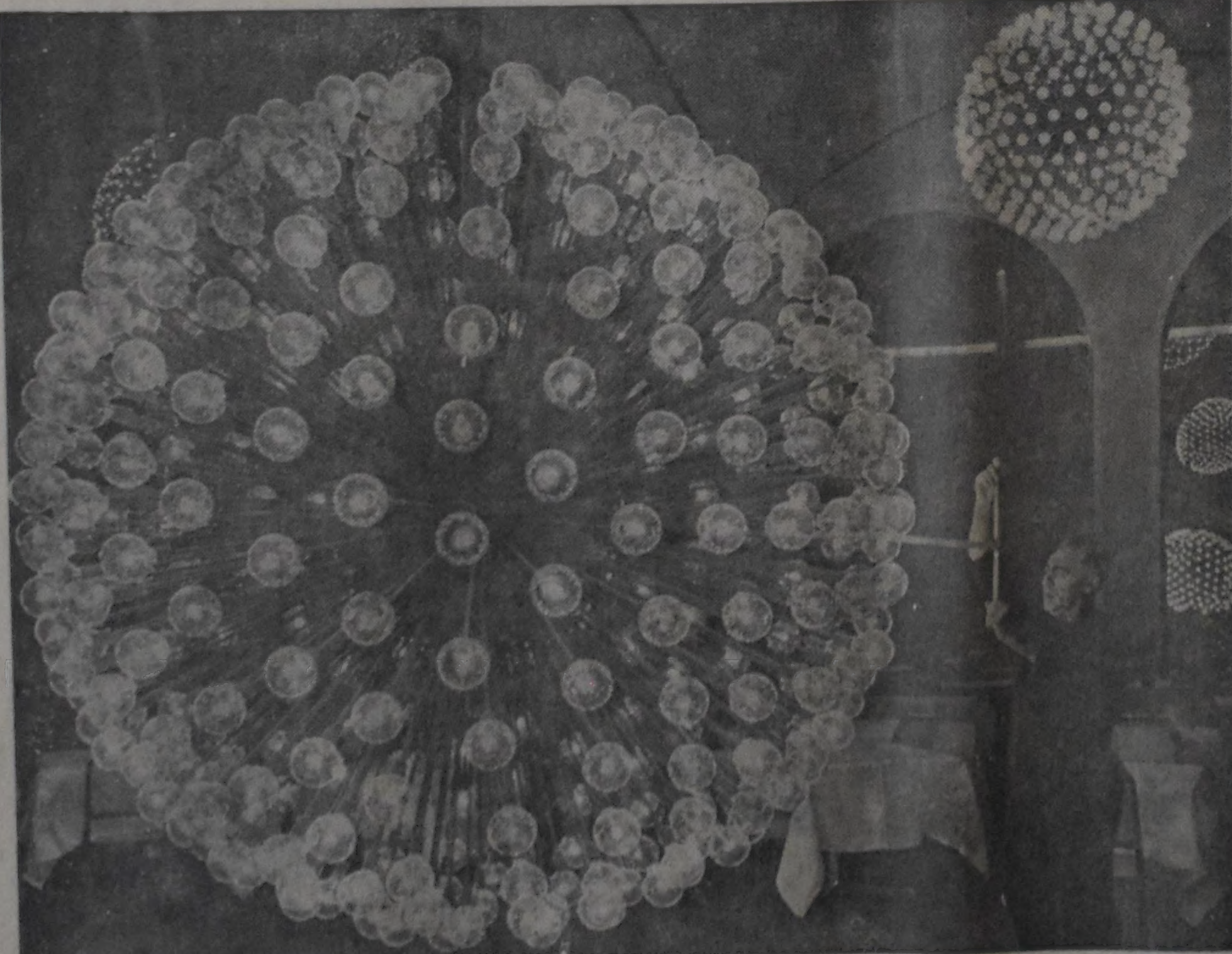
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- Smoothing tool
- 100 square meters
- Unreal
- Whether
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- Hall!
- Tattered cloth
- Coffin
- Of bees
- Animal sounds
- Team
- Fuel
- Epoch
- French painter (1684-1721)
- Music note
- Millpond
- Skill
- Chief of the wicked jinn
- Lay down as a principle
- Slumber
- Fat
- Plant ovules

DOWN

- boy
- Beetle
- Norwegian writer
- New prefix
- White-tailed bird
- Gambol
- Trust
- Moslem title
- White fur
- Chooses
- Tire
- Haul along
- Masonic door-keeper
- Forbid
- Breeze
- Bankrupt: slang
- Never growing old
- Story with a moral
- whisper
- Mrs. Nixon
- Herd of whales
- Stinging insects
- Artist's stand
- Ascend
- Speak
- Perished
- Sheltered side
- Kettle
- Japanese sash



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Christine, Carolyn, Ingrid.

St. Catharines:
Wim en Gordon Bruinsma,
Annette.

R.R. # 3,
Port Colborne, Ont.

1924 6 Nov. 1969

Zo de Here wil hopen onze geliefde ouders en grootouders

HINDERIKUS STUIVE
en
ANNECHINA AALTINA STUIVE—**BEENS**

de dag te herdenken dat zij 45 jaar geleden in het huwelijk werden verbonden.

Dat zij nog lang gespaard mogen blijven, is de wens van hun dankbare kinderen en kleinkinderen.

Winona, Ont.:
Wiebrand en Miny Stuiwe

Eindhoven, Ned.:
Henk en Betty Stuiwe.

Edmonton, Alta.:
Klaas en Siny Stuiwe.

Musselkanaal, Ned.:
Douwe en Arkie Stuiwe.

Amsterdam, Ned.:
Albert en Martha Stuiwe.

En kleinkinderen.
Telefoonweg 41,
Musselkanaal, Ned.

B.C. farmer would like to

CORRESPOND
with girl, around 30 years old. Letters to # 2214, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Is er ook een vereniging die
GEBRUIKTE HOLLANDSE BIJBELVERKLARINGEN

over wil doen aan onze Vrouwenvereniging? Schrijf dan naar Mrs. J. De Groot, Box 47, Cottam, Ont.

MORTGAGES FOR SALE

Purchaser paid \$4000 down - Milton - \$4500 buys \$4950 - 2nd mortgage 9½% - 4½ years to run. Will give return of about 12%. We have others. HETCO Investments, 12 Caverley Drive, Weston, Ont. Phone 249-0970.

"The Burden of Loneliness"

This is the title of a brochure published by the Christian Marriage Contact Bureau, and is free for the asking. Write to C.M.C.B., Box 154, Station R, Toronto 17, Ontario.

The C.M.C.B. is not a business enterprise — it wishes to be a service organization only. It was established by a small number of Christian Reformed people who felt that they should do something to express the compassion of Christ to those who have not found or who have lost their partner.

Among the boardmembers and advisors of this organization are psychologists, psychiatrists, social workers, lawyers and ministers; and all those connected with the C.M.C.B. have committed themselves to the strictest secrecy.

Zaterdag 4 oktober 1969 heeft de Here tot Zich genomen, na een langdurig lijden, onze lieve vrouw, moeder en grootmoeder

MARYKE SLAGER
(**VANDER VEEN**).

op de leeftijd van 60 jaar.

"Zijn genade is ons genoeg."

Haar diepbedroefde man, kinderen en kleinkinderen:

Pieter Slager,
Tavistock, Ont.

Fam. C. de Kraker,
Eden, Ont.

Fam. S. Slager,
Woodstock, Ont.

Fam. C. Slager,
Embro, Ont.

Fam. H. Slager,
Tavistock, Ont.

Fam. C. Triemstra,
Embro, Ont.

Fam. J. Slager,
Woodstock, Ont.

Fam. M. Slager,
Hickson, Ont.

Peter Slager Junior,
Tavistock, Ont.

Shortly after our mother was taken away, our father,

LIPPE GEUSEBROEK,

followed her on October 5, 1969, at the age of 83.

A place was prepared for both of them and we thank God that we were privileged to share in their long and happy marriage.

Thankfully remembered by their children:

New Westminster, B.C.:
Marg. Geusebroek.

Den Haag,
The Netherlands:
J. C. Geusebroek.

L. J. Geusebroek-Roel.

Den Haag,
The Netherlands:
J. Geusebroek.

A. Geusebroek-Keus.

New Westminster, B.C.:
H. L. F. De Haas-Geusebroek.

J. De Haas.

Burlington, Ont.:
L. Geusebroek.

E. Geusebroek-Oosterlee.

Den Haag,
The Netherlands:
J. J. Geusebroek.

A. Geusebroek-Herlaar.

Burnaby, B.C.:
J. Struik-Geusebroek.

J. F. C. Struik.

Rozendaal,
The Netherlands:
J. C. De Kruyff-Geusebroek.

M. De Kruyff.

36 grandchildren and 6 great-grandchildren.

On the 14th day of October, 1969, the Lord called home our dear mother and grandmother

JOHANNA VANDENBRINK
(nee **TEN HOVE**),

at the age of 64 years.

Max & Ella
VandenBrink,
Rocky Mountain House,
Alta.

Arie & Jopy Drost,
Lacombe, Alta.

John & Jean
VandenBrink,
Surrey, B.C.

Casey & Carol
VandenBrink,
Kamloops, B.C.

Tony & Judy
VandenBrink,
Kamloops, B.C.

and 21 grandchildren.

Heden nam de Heere tot Zich

Mrs. J. VAN DEN BRINK,

in de ouderdom van 64 jaar.

De Hollandse vereniging verloor wederom een harer trouwe leden.

Rocky M. House,

14 Oktober 1969.

De leden.

Onverwacht ontvingen wij bericht dat de Here opgenomen heeft in Zijn eeuwige heerlijkheid onze lieve en zorgzame vader

JAN PIKSTRA,

oud 69 jaar. Geliefde echtgenoot van G. Pikstra—VanderSluis.

Zijn lievelingspsalm was "Geloofd zij God met diepst ontzag".

Mr. en Mrs. J. DeVries,
Clarkson.

Mr. en Mrs.
A. Vanderwal,
Nederland.

Mr. en Mrs. J. Ytama,
Stoney Creek.

Mr. en Mrs.
A. Boonstra,
Nederland.

Mr. en Mrs. H. Bron,
Nederland.

En kleinkinderen.

Noordhorn, Ned.

10 Oktober 1969.

The Lord in His wisdom has taken unto Himself our beloved daughter, and sister,

SUZANNE LINDA,

aged five years and eleven months.

Mr. and Mrs.
Ed Schipper,

Judy,
Bryan.

"For we are certain that nothing can separate us from his love." Romans 8:38

R.R. # 4, Georgetown.

October 16, 1969.

Our heavenly Father has taken to His home our beloved grandchild and niece

SUZANNE LINDA SCHIPPER.

Mr. and Mrs. Hunnensen.

Jane and Art Warnaar.

John.

Andrew and Lia Hunnensen.

Trudy and Martin Adema.

Bert and Alice Hunnensen.

Michael.

Alisa.

Charles.

"But Jesus called them unto Him and said 'Suffer little children to come unto me, and forbid them not; for such is the kingdom of heaven.'" St. Luke 18:16

October 16, 1969.

In His wisdom the Lord has suddenly taken away from us on October 17, 1969 our darling little granddaughter and niece,

SUZANNA LINDA SCHIPPER,

at the age of 5 years and 11 months.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21

Mr. & Mrs.

Jan Cobus Schipper,

Glen Williams.

Pete & Joan Schipper,

Acton.

Bram & Oini Hanemaayer,

Dunnville.

"Safe in the arms of Jesus, Safe on His gentle breast, There by His love o'er-shaded, Sweetly her soul shall rest."

The board, staff and students of the Georgetown District Christian School wish to express Christian sympathy to Mr. and Mrs. E. Schipper, parents of

SUZANNE,

whom the Lord in His inscrutable wisdom suddenly called Home at the age of almost six years.

We commend the family to the Lord, Whose ways we cannot always understand, but do not question.

"Cast thy burden upon the LORD, and He will sustain thee." (Psalm 55:22)

Op woensdag 15 oktober 1969 nam de Here tot Zich, na een langdurig gedragen lijden, onze lieve dochter, zuster, schoonzuster, moeder en grootmoeder

GEZINA HUNSE—
BLAAUW,

op de leeftijd van 69 jaar.

Wed. J. Blaauw.

R. Meijer—Blaauw,
G. Meijer,

Zeerijp, Holland.

G. Hunse,
Beilen, Holland.

Ab en Dick Vos,
Niagara-on-the-Lake,
Ont.

Teun en Jo Hunse,
St. Catharines, Ont.

Lammert en Gré Hunse,
St. Catharines, Ont.

Ali en Tjeerd Kuipers,
Erin, Ont.

Biny en Reel VanEgmond,
St. Catharines, Ont.

John Hunse,
Hamilton, Ont.

Henriette and John Bout,
St. Catharines, Ont.

Ella Hunse en Fred,
Grand Rapids, Mich.

en 20 kleinkinderen.

"De goedertierenheid des Heren is van eeuwigheid tot eeuwigheid over degenen die Hem vrezen." (Ps. 103:17)

18 Oktober 1969.

58 Mary St.,
Niagara-on-the-Lake, Ont.

QUARTET SPELEN

in het Engels.

Canadian History I
Canadian History II
Jonah (Bible)

Language

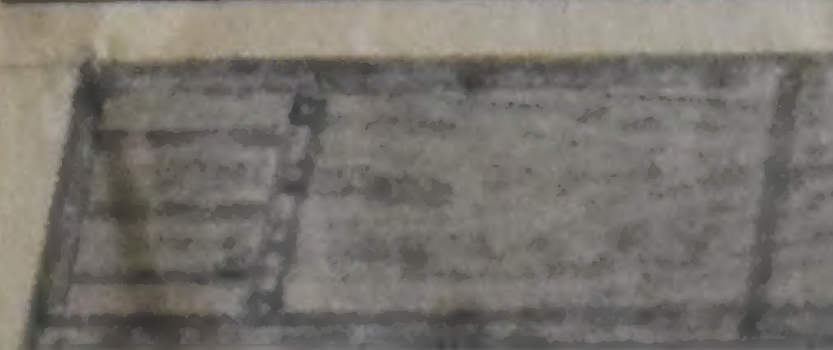
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VAN ANDERE DRUKPERSSEN

FEUERBACH KREEG ONGELIJK

In zijn dertigste voorlezing over het wezen der religie gebruikte Ludwig Feuerbach (1804-1872), om aan te geven hoe dwaas hij de wens van het eeuwige leven vond, een vergelijking, die ons na de geslaagde maanreis van de Amerikaanse astronauten kan doen glimlachen.

Zijn uitspraak, die ik hier in vertaling weergeef, luidde als volgt: "Mijn wens mij naar een ander hemellichaam te verplaatsen is dus slechts een ingebeelde wens. Kon deze wens zich verwerkelijken, dan zou ik mij overtuigen, dat het slechts een fantastisch, dwaze wens geweest was; want ik zou

mij hoogst onbehaaglijk voelen op het vreemde hemellichaam en bij gevolg, maar helaas! te laet, inzien, dat het beter en verstandiger geweest was, op de aarde te blijven. Er zijn vele wensen des mensen, die men miavertstaat, als men gelooft, dat zij verwerkelijkt zouden willen worden. Zij willen slechts wensen blijven, ze hebben hun waarde slechts in de verbeelding: hun vervulling zou de bitterste ontgoocheling des mensen zijn. Een zodanige wens is ook de wens van het eeuwige leven."

Tot zover de uitspraak van Feuerbach, die naar ik meen, gedaan werd in 1845. Zijn vergelijking werd op 20 juli 1969 door de maanreis en maanwandeling van Armstrong c.s. geloochenstraft. De wens, om zich naar een ander hemellichaam te verplaatsen, bleek geen ingebeelde wens te zijn, maar een serieuze, reële doelstelling, waarvoor wetenschappelijk en technisch, financieel en moreel enorme krachten werden ingezet. De wens ging in vervulling. Voor het oog van vele miljoenen mensen kreeg Feuerbach ongelijk inzake het door hem gebruikte voorbeeld. Ten aanzien van de geloofsverwachting van het eeuwige leven zal hij ook ongelijk krijgen. Als de mens tot fantastische dingen in staat blijkt, die tevoren onmogelijk en ongelooflijk werden geacht, zal de Schepper van hemel en aarde dan niet bij machte zijn fantastische toezeggingen in vervulling te doen gaan?

Wat doet glimlachen is het feit, dat de uitspraak van Feuerbach, dat de wens van het eeuwige leven even dwaas en onwerkelijk en onvervulbaar is als de wens om zich naar een ander hemellichaam te verplaatsen, sinds 20 juli 1969 het omgekeerde zegt van wat hij er mee bedoelde. De atheïstische professor is door de geslaagde maanreis gepromoveerd tot profeet van het eeuwige leven. Zijns ondanks weliswaar. Maar hij is niet de eerste, die zo iets overkomt. Er zijn meer tegenstanders van Jezus Christus geweest, die onwetende hebben geprofeteerd. Zie Johannes 11:49-52.

G. Leene.
"Gereformeerd Weekblad".

100 ACRES

5 mijl vanaf Wellandport, goed 7-kamer huis, grote barn, silo, machine schuur, garage, alle nodige machines. Geen vee. Vraagprijs \$45,000, \$12,000 down. Aantrekkelijke voorwaarden voor eerste hypotheek.

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NATUURGENEESK.

Dokters en specialisten hebben ook voor Uw ziekten mengsels geneeskruiden samengesteld, welke wij U leveren en waarmee wij de frappantste resultaten bereiken, ook in schijnbaar hopeloze gevallen. Wat de natuur ons levert, is onverbeterlijk en geheel giftvrij. Meldt Uw ziekte en klachten aan ons.

Voor Canada uitsluitend volle kuren (9 mnd.) A \$18.00 bij vooruitbetaling.

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Westersingel 40, Groningen, Ned.

CAGE LAYERS — capacity 5,500, large aluminum siding house, good home. 1½ acre land, easy routes.

"SALEM" IN THE NEWS

Sometimes we wonder about the ways the Lord is using to direct His people.

You probably know what we mean. We try to organize our lives. We have our aims and in order to realize them, we plan and plan. We work hard to get the ball rolling. But no matter, what we do, for one reason or another we do not succeed.

But suddenly, unasked and unintended, we are occupied with other business, though we were not aiming for it in the first place. We cannot withdraw ourselves from it, we feel a calling to do it. By then, we recognize again that the Lord's ways are different from ours, but undoubtedly the better!

With "Salem" we have had a similar experience. For many years we have been aiming and planning for a psychiatric hospital. We see the need. Moreover our people supplied us enough money to buy a property large enough to build a hospital complex on. And on top of that we received sufficient funds to start right away with the building of a small-size hospital. But only one link is still missing and that link is: "the psychiatrists". We need two Christian psychiatrists and almost every board meeting deals with efforts to engage these men. But no matter what the executive does, for one reason or another, we do not succeed.

However, though we were not aiming for it in the first place, other business was placed on our way. It is our privilege to inform you about two side-lines of our organization, which formed agenda-points in our last board meeting held on September 13, 1969 as usual at the office of Mr. Van Staaldunin in Stoney Creek.

1. **The Outpatient Clinic.** This institute, opened September 28th, 1968 has developed itself, during its first year of existence in a satisfactory way. As you know Mrs. Dr. Helen Rogers is the director of this clinic, which is open every Saturday. We are thankful to report that Dr. Rogers will continue her work in the clinic in spite of the distance she has to fly from New York City every weekend. Her work as Christian psychiatrist is in high esteem and a waiting list of patients shows that there is a large demand for Christian psychiatric counselling. Moreover we repeat that all appointments ought to be made with the secretary: Miss G. Sietsma, telephone (416)-247-1449, Toronto. The address of the clinic is: Frost Building, 100 Rexdale Blvd., Rexdale, Toronto, Ont.

2. Child Psychiatric Services.

Some principals of Christian Schools approached us some time ago re-

questing help for children, who need special psychiatric attention. We are happy to announce now that we found an able Christian child psychiatrist willing to provide this kind of service. In order to obtain these services, appointments have to be made by the principals of the schools or family physicians through our secretary the Rev. John Van Harmelen, R.R. 8, London, Ont., telephone (519)-453-3476.

Other business, dealt with in our board meeting of September 13, 1969 are the following:

1. **Our Property.** It was decided to sell a strip of our land, 27 feet wide, on Steeles Avenue, Brampton, to the County of Peel for the amount of \$7,470.00. The necessary papers have been signed.
2. **Finances.** The report of our treasurer regarding the period of January 1-September 6, 1969 shows that the income surpassed the disbursements with an amount of \$20,646.00. We had a lengthy discussion about ways to invest our moneys in a safe and profitable way. Decisions were made for loans on a short term basis.

3. **Ontario Chr. Assn. for Exceptional Children.** A report by the president Mr. Jim Reese informed us that the summer camp 1969 at Camp Oak-a-Lea was attended by 56 retarded children. This work is recommended and supported by our organization.

4. **Christian Counselling Services.** In our report in this magazine about our board meeting of April 26, 1969, we mentioned that a committee was appointed to prepare further recommendations on the practical details of a merger with this organization. This committee worked with remarkable speed and provided us specified merger proposals, which with minor alterations were approved in a special meeting of our board of trustees on June 21, 1969. Unfortunately however these proposals were turned down by the board of the Christian Counselling Services on the ground that after all they rather kept their separate identity.

5. **Vacancies.** Word was received from Mr. A. De Boer, Toronto, that he has to resign as a board member following the advice of his physician. His resignation was accepted with regret and it was decided to appoint Mr. A. Hosmar, Oshawa in his place. Another vacancy occurred because the representative of the Reformed Church of America, namely Rev. J. W. VandenBerg accepted a call from a church in British Columbia. We

regret this resignation also. The secretary will approach a few persons to ask whether they are willing to fill this vacancy.

6. **Newsletter.** It was decided to mail a fall-newsletter to all our members.

7. **Next meeting of the Board of Trustees** will be held D.V. Saturday, December 6, 1969.

Casper C. Vanderiet,
reporter.

RUK EN ARM IN AUTO's

AANTAL AUTO'S PER 1000 INWONERS

Ver. Stat.	0396
Canada	274
Zweden	240
Frankrijk	234
België	185
W-Duitsl.	184
Engeland	180
Noorweg.	150
Italië	136
Nederland	136
Spanje	94
Japan	27

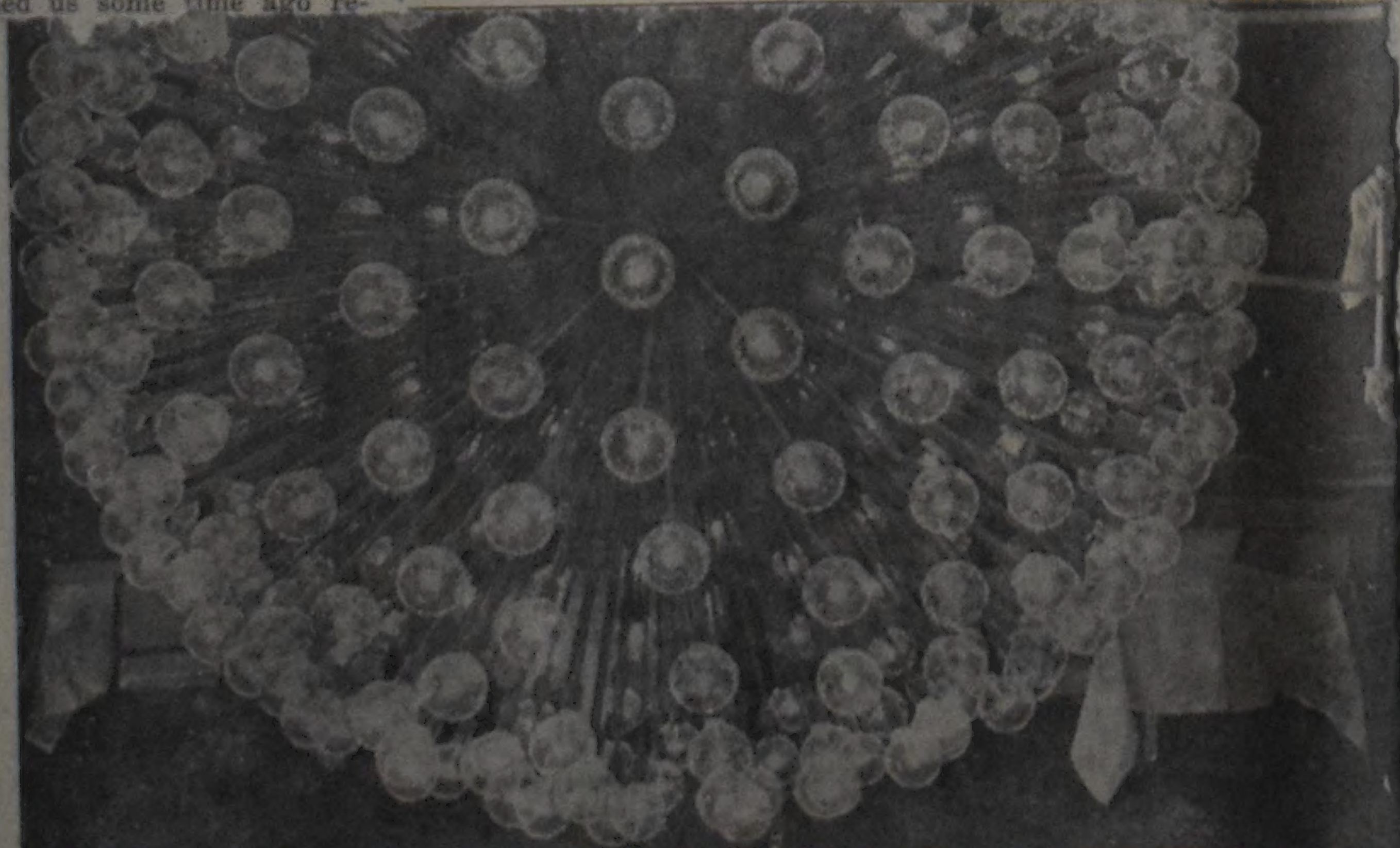


VER. STATEN, CANADA EN ZWEDEN AAN DE TOP

De wereld van de autobezitters toont grote verschillen. Dit blijkt uit een berekening van de OECD voor het jaar 1968. Men heeft het totaal aantal personen- en vrachtauto's in een land berekend per 1000 inwoners. Op deze wijze krijgt men een indruk hoe in verhouding tot de bevolking de autorijksom van de landen is. De Ver. Staten, Canada en Zweden blijken de drie grootste autolanden van de wereld te zijn. Frankrijk is snel stijgende wat zijn autobezit betreft, het staat nu op de vierde plaats. Hoewel Japan een zeer snel groeiende economie kent blijkt het land, in autobezit, zich op geen enkele wijze te kunnen meten met de landen in onzeg rafiëk, wat betreft bevolking en aantal auto's.



HUNTING IN THE PARK—Mr. and Mrs. Forrest Dalton use metal detectors as they search for old coins in St. Louis' Forest Park. They found 10 Indian head cents and an 1854 quarter in the area to supplement their coin collection.



DE-LIGHT-FUL FIRST PRIZE. Giant, Canadian-made chandeliers, hanging in Toronto, in Arcadian Court dining room, helped with an international first prize from U.S. Illuminating for Alexander Moses of Parkin architects. A fixture is shown here being lowered for main

GOEDE BOEKEN

liggen klaar voor U als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

U KUNT EEN BOEK KIEZEN UIT ONDERSTAANDE LIJST:

Bijvoorbeeld (voor één abonnee): M. DE JONG en WIM ZAAL: BILDERDIJK; Dr. C. N. IMPETA: KERKELIJKE KAART VAN NEDERLAND; A. DOF: ARIE EN KATRIEN IN CANADA; J. OVERDUIN: HEL EN HEMEL IN DACHAU; M. E. VOILA: DE WELEERWAARDE HEER; MOEILIJKE KINDEREN (verschillende schrijvers); JOHN BUNYAN: DE CHRISTENREIS; OKKE JAGER: DE HUMOR IN DE BIJBEL; ANNE DE VRIES: DE ILLEGALE WERKER; PROF. BAVINCK: HET RAADSEL VAN ONS LEVEN; Da. KORNET: DE PINKSTERBEWEGING EN DE BIJBEL; V. D. STEEN: SPIONNAGE IN DE TWEEDE WERELDOORLOG; OOMS: DAGGELDERS; LAATMAN: SLOEBERKE SLOB; BAARDMAN: GROOT ALARM; MONS: PA BAKKER; FEELEN: 'T BEGON ONDER MELKENSTIJD.

The following titles of English Bonus Books are at this moment all in stock:

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WM. R. RANG: THE STOWAWAY (for boys); THE GUN, by JOHN VRIESINGA & THE FLASHLIGHT, by JEAN G. FISHER. (These are two booklets for children, but are given together as a premium for ONE subscription.)

While for bringing in TWO subscribers we have: STRAIGHT DOWN THE CROOKED LANE, by F. H. ARNOLD; WORLD AFLAME, by Dr. BILLY GRAHAM; LEAST OF ALL SAINTS, by GRACE IRWIN.

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ABOUT RUTH: The covenant God brings his own from afar — Man's extremity is God's opportunity — Nothing is impossible with God.

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